

Sundry workes,

defending the certayntie of the holy Chronicle: dedicated togeather vnto her Maieſtie: with requeſt, that authoritie might ſtablyſh the trueth vnto publique agreement.

Iob. 12,11. & 34,3,4.

Can not the eare diſcerne wordes, as the pallet can taſte the meate?

Let vs choſe vs iudgement, Let vs know betwixt our ſelues what is good.

OMNE BONV SVPERNE

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Mr Andrew Owen

TO THE MOST HIGH AND MIGHTIE PRINCE *ELIZABET*, by the grace of God Queene of Englande, France, and Irelande, defender of the fayth. &c.



Preſented vnto your Highnes (moſt gracious Soueraine) the Concent of the holy Storie: endeuoryng there to ſheiue, that all the Booke of trueth breathed from one ſpirite. That coulde not be declared, vnles the times had a moſt exact playnnes: which I recorded to be certaynly chayned, euen from the fall, to the Redemption. For that, I layde downe the pure wordes of the text: whereof an angel tolde: That from the ende of Iudahs captiuitie 490. yeeres are pared out vnto our Lordes death. Againſt this laſt part, a Learned man of Oxford long diſputed: not denying the wordes to haue Gods authoritie in them, nor yet differing from mee for their beginning and ende: but affirming, That the Angell meant no certaine tyme. And ſetting aſide the Angels

wordes, he affirmeth, That from Olympiades 560. yeeres preciſely may be gathered by the Greeke affayres: And going on by the Iewes common weale, maketh a partitiõ. He maketh the Temple (a marke moſt famous) the limit of both partes: as I had done, but not in lyke tyme. From Zorobabel and Ioſuahs returne from Babel, he maketh yeeres an hundreth and ſeauen vnto the buylding of the Temple. There I ſay that ancient Ebrewes vniuerſally, ancient Greekes vniuerſally, and Latines moſt generally olde and late, keepe them within 32. yeres, and that Scripture and lyues of all famous men agree with that. After the buylding of the Temple, are by him to our Lordes death 453. yeres: which I wyll grant him, and fiue more. In this laboure of his I blame his endeuour of two generall errours: That he diſanulleth the propriety of the Angels wordes, and affirmeth, that the returned from Babel lyued 107. yeeres to buylde the Temple. He read twelue monthes, as his hearers triumphed. Some of his Lectures he ſent me, by which I might iudge what matter could be in the reſt. I could haue wiſhed that he woulde eyther haue ſpoken where I myght reply, or haue printed his opinions, that rumors myght not preuayle aboue iudgement. I haue printed many ſeuerall workes againſt him. The ſumme of them is this: That all his gaynſaying is extreamely erroneous: and that he hath not blamed with any colour of ſounde learning, one worde of my Booke. Thoſe ſmall workes of my Defences for our Religion, and common trueth, appugned by one pretending peculiar differing from me: who for theſe two poyntes haue all Nations, Religions, and Studies, on my ſide. Them I humbly commende to your

Highnes,

Highnes, that they may be cenſured by ſome Learned, countenanced as trueth requireth, and conſidered according to the honour of your gracious gouernement. A priuate cenſure hath paſſed betwixt vs all ready. For my Lord Archbyſhop of Canterburies grace, was choſen vmpier, and examined both ſides argumentes. I hope I may with modeſty pleade his teſtimony, though for my ſelfe, yet in a publique cauſe: where it is good for all to knowe the full ſtrength of the trueth. His Grace did wholly approue the Concent for euery whit: where his wiſedome ſaw Heathen (that deceaued Diuines) confuted moſt plentifully, by moſt ancient Heathen of their owne kinde, and vniuerſally by all Iewes. And touching former Chriſtians folowyng Gentiles on Daniel, folowing Iewes in Ezra, his Grace ſaw them holpen from errours, by their owne graunt: that when the D. and I oyne iſſue for the ſpace betwixt the Alter and Temple. Prophane heathen haue ther no worke: but olde Diuines Ebrew, Greeke, Latine, tell him, that he went very farr, further then they woulde wiſh him. And touching croſſing the Angels propriety, I can not thinke that Europe beareth one learned Chriſtian, or that Iury (which trembleth at Gabriels oration) hath now one man, that holdeth the number vncertaine. I thinke his Grace will tell your Highnes ſo much: And your Maieſties ſignification of your Princely determination, woulde more breake young brauing Studentes, whom reaſon in ſuch vnexpected foyles can not bende. I greatly reuerence my learned aduerſarie, and commende him, that he woulde not haue all libraries ſet on flame by fire of iudgement in few wordes, without tryall in one twelue monethes ſight.

But

But I ſhoulde more commende him now, if at the laſt he woulde tell, how playne the Scripture lay alwayes, though no heathen before ſetled Iubilees aright with the Chronicle. His fame of Learning, and my more confident reſiſtance, maketh many thinke that the Scripture is hard, where our long labours differ. The fault is vntolerable in the one of vs two, eyther in him or in mee: and the faulty ſhoulde be forced to yeelde, that none thinke amiſſe of Gods worde. I refuſe not to abyde all diſgrace, yf my trauels be not founde true for the ſtory, profitable for the quietnes of the ſtate, and fit for a Prince, reigning in theſe weſt endes of the earth, the poſſeſſion of Chriſt. Our Marchantes that paſſe ouer all Nations, can not carry into the Eaſt more noble marchandiſe from the weſt, then ſkill of teaching Greekes, vpon what occaſion, euer hytherto they miſſed 1500. yeeres in 4000. and marred all the holy ſtory, and loſt religion: and cauſed the Chriſtian Arabians to ſolow and fayle alike. And that poynt hath been hence firſt opened, in that lytle worke to your Maieſtie, and in a further explication of it. Likewyſe, where by the tyme and kinred of Chriſt, they may moue any Iewes: there, I truſt, that I may affirme, without chalenging more then due, that to your Highnes firſt, both poyntes were declared in full and conſtant Concent. What the paynes hath been to contriue vnto agreement ſo many moſt intricate pointes, as for this harmony of Scripture haue been ioyned, from eaſt writers of hard and diuers tongues, and ſubtilties: not Ebrew onely, but Syriaque and Chaldean, in ſundry Dialectes: from Greekes and Latines of all ſortes, auoyding the errours of all, bringing nothing but matters of

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difficulty, and all iudged faultleſſe: any may iudge, that conſidereth but the hardnes of the leaſt of theſe ſtudies ſeuerally. The payne is augmented by the greatnes of the charges: not mainteined by great allowance of Diuinity, but gotten through Ebrew ſkill, and ſpent on Diuinity: though it be a rule of God and man, that none warre on their owne charges. Yet duetie bindeth all men to further, as they can, celeſtiall knowledge. But Paynes in this ſort loſeth much of the due encoragement. And ſome encreaſe of griefe I felt, that when I had a meaning to looke to my ſelfe by other meanes then Diuinity: I was requeſted by one of your Maieſties honorable Counſellers, a Diuine, to take rather your Highnes preferment: the delay whereof hath hindered myne owne courſe. But all this may ſoone be cured, when it is knowen to your gracious care ouer Learnyng.

Your Maieſties
moſt humble Subiect

Hugh Broughton.

The argument of the *Bookes folowing.*

1 A *Chayning of Scriptures, concluding ſurely the whole courſe of tymes vnto the Redemption: which textes alwayes lay afore our eyes, though none chayned them all togeather.*

2 *Poſitions touching ſuch as miſclaſped thoſe ioyntes, or ſaw them not.*

3 *A particuler treatiſe of Daniels Chayne, with a proſe of the ſame from other ſtudies, of Eaſt and Weſt writers: anſwering Olympiades, Archontes, Conſuls, Chaldeans, all from their owne kindes.*

4 *A treatiſe of Melchiſedek: where, by the way, the Greeke tranſlaters meanyng was to be opened, for feigning 1350. yeeres.*

Alſo, the time of the Promiſe, and Abrahams age: Where ſome diſputed, that the Chronicle was vncertayne. And a lytle is ſpoken of the other Promyſe, of the Paſsion tyme: the two poyntes moſt of importance, and onely moſt wreſted of Iewes and Gentiles.

TO THE CHRISTIAN READER.

IN humane affayres (gentle Reader) of Princes reigne, the yeres wherin thinges fall out, are noted of common necessitie for distinction and certaynety arising by recorde of tyme. But this recorde hath not of ancientie continued to posteritie. For the Lord, who altereth times and seasons, changeth states in such varietie, that the true report of theyr memory perished with them. For Diuine stories, tymes haue more vse then for humane affayres: no lesse then heauenly thinges ouermatch earthly. And as the worke of God is perfect: so he beginneth and continueth times register, from the Creation to the Redemption. † The golden Chayne which *Salomon* drew before the dore of the most holy *Debyr*, hath not so much admiration as this Chayne: continued from since Paradise was shut to *Adam*, vntyll the Lord opened the heauens vnto the Thiefe, that craued remembrance in his kingdome. The Fathers in the noblest lyne, draw in their age these yeeres, slyding by the Sunnes course, from the promise made to *Eue*, vntyll one of those

† S. Luc. 1. 3. 6. 21

Fathers fell once away from hope of that promise. *Terah* was he that fell away: after whose death the Promise is reuiued to *Abraham*. Thence the Lynkes of this holy Chayne are fastened on other poyntes: stately in story, to be soner marked: few in number, to be easely remembred: deepe in signification, to be carefully studied. These are, the Lambe and the Temple: fit starres to draw out the tymes, vntyll the true Lambe buyldeth the Temple, raysing vp the temple of his body. For the distance from the Promise vnto the Lambe, euen the very day is by *Moses* set downe. Likewyse the distance thence, vntyll the buyldyng of the Temple by *Salomon*. Thence the whole yeres of *Salomons* reigne: and from the departure of ten Tribes vnto the burnyng of the Temple. *Ezek.* 4. How long the Temple lay without any decree of buyldyng it agayne, we may certainely gather by the whole Captiuity which *Iudah* suffered in *Babylon*. For *Nebuchad-nezars* house was to reigne Seuentie yeeres: and *Iudah* so long to be in captiuitie. VVherefore the beginnyng of that Captiuity must needes be, when *Nebuchad-nezar* tooke *Ierusalem*, in the first of his reigne, and brought the noblest to *Babylon*. In the ninteenth yeere of *Nebuchad-nezar* the Temple was brent: and thereupon the thirde Captiuitie folowed. VVherfore fiftie ful yeres are to finysh the Seuenty, when *Cyrus* came vp, and made a decree to buylde the Temple againe. *Cyrus* was not mooued so to do, vntyll *Daniel* was taught by an Angel, when Christ the true Temple woulde consecrate him selfe. That he was taught: for the very houre, when he prayed, at the tyme of the euenyng offeryng, how long it shoulde be vntyll the Lord did make hym selfe the euenyng Offeryng, when the vayle of the Temple rented. For this last part, the Lord hath taken speciall care, so long before

fore tellyng the matter playnely: and ceasing further particulers beyonde that age, that men shoulde rest in the playnnes of his worde, as his holy Prophetes then taught of Redemption.

Holy writynges touching these poyntes, I haue ioyned togeather. The playnnes whereof, yf any stryue to ouerthrow, I wyll no more yeelde to him, then *Iob* woulde to *Eliphaz*, *Zophar*, and *Bildad*. Although many differ in their Chronicles, yet these places onely being noted, all strife ceasseth. One, that after *Terahs* death, *Abraham* at seuentie and fiue yeeres olde, receyued the Promise: whereof I haue disputed at large in the treatise of *Melchisedek*. An other, that three hundreth and ninetie yeeres. *Ezek.* 4. are from *Ieroboams* drawyng *Israel* away to the burnyng of the Temple, with the third captiuitie: which time, both in particulers, many haue cast aright: and for the general summe these agree: *Iohn Caluin* vpon *Ezek.* 4. *Gerard Mercator*, *Clement Schubert*, *Math. Beroald*, *Ioseph Scaliger*, *Henry Bunting*. An other is, that *Nebuchad-nezars* house reigned but seuentie yeres: which the *Talmud*, wherin lieth all Countrey-Iewes consent, expressely holdeth: also olde *Tatianus* in *Eusebius*, and old *Grecians* commonly, no lesse of antiquity then the Apostles age: in hym, and in *Clemens*, with late writers very many, from *Dan.* 1. and *Ier.* 25. and the common rate of ages, in such as were caried captiue: and saw both the fyrst Temple, and the seconde buylded. The fourth knot is, the Seauens of *Daniel*: wherein the proprietie, as *Daniel* vnderstoode it, and penned it, shoulde suffise.

These foure places ryghtly holden, ende the endles controuersies. Reade the textes, and vnderstand them. The Lord teach vs so to number our dayes, that we may bring the hart to wysedome.

H. B.

The chiefe poyntes of the *holy Chronicle.*



Rom the first Promise of Christ, to restore life vpon death, brought in by the Serpent: vnto the seconde Promise made to *Abraham* vpon the death of *Terah*: whom first of the Fathers the Serpent drew to Idolatrie, are yeeres. 2083.

That space is recorded by the particuler Fathers.

From the Promise vnto the Lambe, appoynted to expresse the Lambe of God, are yeeres. 430.

From the Lambe, to the beginnyng of the Temple: a shadow of the truer Temple, are yeeres. 480.

From the buyldyng of it, vnto the burnyng: or rather the captiuitie vpon that, are yeeres. 427.

Thence to the end of the Captiuitie, where *Cyrus* made a decree of building it againe, are yeeres full. 50.

Thence, vntyll the Temple of our Lord his body arose the thyrde day, are yeeres. 490.

The whole summe is. 3960.

Textes of Scripture, chayning *the Chronicle vntill the Sunne* loſt his lyght, and the Sonne brake the Serpentes head: dying, ryſing, and aſcending.

ADAM lyued an hundreth and thirtie yeeres, and begate Seth. Gen.5.3.

Seth lyued an hundreth and fiue yeeres, and begate Enoſh.

Enoſh lyued nintie yeeres, and begate Kenan.

Kenan lyued ſeuenty yeres, and begate Mahalaleel.

Maha'aleel lyued ſixtie and fiue yeres, and begate Iered.

Iered lyued an hundreth ſixtie and two yeres, and begate Henoch.

Henoch liued ſixtie & fiue yeres, and begate Methuſelah.

Methuſelah lyued an hundreth eightie and ſeuen yeeres, and begate Lamech.

Lamech lyued an hundreth eightie and two yeeres, and begate Noah.

And Noah was fiue hundreth yeeres olde: and Noah begate Sem, Cham and Iapheth. And Noah was ſixe hundreth yeeres olde when the flood of waters was vpon the earth.

SEM was an hundreth yeeres olde, & begate Arphaxad two yeeres after the Flood. Gen.11.10.

Arphaxad lyued fiue and thirtie yeres, and begate Selah.
Selah lyued thirtie yeeres, and begate Eber.
Eber lyued foure and thirtie yeeres and begate Peleg.
Peleg lyued thirtie yeeres, and begate Regu.
Regu lyued two and thirtie yeeres, and begate Serug.
Serug lyued thirtie yeeres and begate Nahor.
Nahor lyued nine and twentie yeres, and begate Terah.
Terah lyued seuentie yeeres, and begate Abram, Nahor, and Haran. So the dayes of Terah were two hundreth and fiue yeeres, and Terah died in Haran.

The god of glorie appeared vnto our father Abraham &c. act. 7. 2.

after his father was dead (god) brought him (Charan) into his land wherein ye now dwell. act. 7. 4.

The Promise made to Abram, when his Father was dead. *Actes. 7.*

Gen. 12. 1. AND God sayd to Abram, Get thee out of thy land, and from thy kinred, and from thy fathers house, vnto the lande that I wyll shewe thee. And I wyl blesse them that blesse thee, & curse them that curse thee, and in thee al the families of the earth shalbe blessed. And Abram went as the Lord commanded him, and Lot went with him. And Abram was seuentie and fiue yeres olde, when he departed out of Haran. Then Abram toke Sarai his wyfe, and Lot his brothers sonne, and all their substaunce that they possessed, and the soules that they had gotten in Haran, and they departed to go to the land of Chanaan: and to the land of Chanaan they came.

The departure from Egypt, or Passeouer, and Law.

Exod. 12. 40. 41. 42. SO the peregrination of the children of Israel, which were sojourners in Egypt, was foure hundreth & thirtie yeres. And when the foure hundreth and thirtie yeere were expired, euen the selfe same day departed all the hostes of the Lorde out of the land of Egypt. It is a nyght

nyght to be kept holy to the Lorde, because he brought them out of the land of Egypt: this is that nyght of the Lord, which al the children of Israel must keepe throughout their generations. This is ỹ law of the Passeouer. &c.
The Law which was foure hundreth and thirtie yeres after, can not disanull the Couenant that was confirmed afore of God in respect of Christ, that it should make the Promise of none effect. *Gal.3,17.*

The Temple of Salomon.

AND in the foure hundreth and fourescore yeere (after the children of Israel were come out of the lande of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth Zif (which is the second moneth) he buylt the house of the Lorde. *1. Kin.6.1.*

The whole time of Salomon, and the diuision of the kingdome.

THe time that Salomon reigned in Ierusalem ouer all Israel, was fourtie yeeres. *1. King.11.42.*

And Rehoboam went to Shechem: for all Israel were come to Shechem, to make him king. And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt, whyther Ieroboam had fled from king Salomon, and dwelt in Egypt.) And when all Israel had heard that Ieroboam was come agayne, they sent and called him vnto the assemblie, and made him king ouer all Israel: none folowed the house of Dauid, but the tribe of Iudah onely. And Israel rebelled agaynst the house of Dauid vnto this day: and sayd. What portion haue we in Dauid? we haue none inheritaunce in the sonne of Ishai. To your tentes, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tentes. Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne styll. *1 King.12,1,2 20,19. 1. King.12.16. 17.*

The Captiuitie of ſeuentie yeeres,

nineteene yeres before the burnyng of the Temple. This captiuitie muſt needes begin with the firſt yeere of *Nebuchad-nezar*, ſeeing his houſe reigned but 70. yeeres, and ſo the *Hebrewes* continually, and moſt ancient *Grekes* haue helde it: *Grekes*, both the prophane and Chriſtians.

1

Dan.1.1,2,3,4. 5,6,21.

IN the thirde yeere of the reigne of Iehoiakim king of Iudah, came Nebuchad-nezar king of Babel vnto Ieruſalem, & beſieged it. And the Lord gaue Iehoiakim king of Iudah into his hand, with part of the veſſelles of the houſe of God, which he caryed into the houſe of Shinar, to the houſe of his God, & he brought the veſſelles into his gods treaſurie. And the king ſpake vnto Aſhpenaz the maiſter of his Eunuches, that he ſhoulde bring certayne of the chyldren of Iſrael, of the kinges ſeede, and of the princes: chyldren in whom was no blemyſhe, but well fauoured, and inſtruct in all wiſedome, and well ſeene in knowledge, and able to veter knowledge, and ſuch as were able to ſtande in the kinges Palace, and whom they myght teach the learnyng and the tongue of the Caldeans. And the king appoynted them prouiſion euery day of a portion of the kinges meate, and of the wine which he dranke, ſo nouriſhed them thee yeeres, that at the ende thereof they myght ſtand before the king. Now among theſe were certayne of the chyldren of *Iudah*, Daniel, Hananiah, Miſhael, and Azariah. And Daniel was vnto the firſt yeere of king Cyrus.

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The burning of the Temple shewed in a vision, and performed in story: and the last captiuitie of. 50. yeeres.

1 THou sonne of man, take thee a Bricke, and lay it before thee, and pourtrey vpon it the citie, euen Ierusalem, and lay siege against it, & buylde a fort against it, and cast a mount against it: set the campe also agaynst it, & lay engines of warre against it round about. Moreouer, take an yron pan, & set it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it shal be besieged, and thou shalt lay siege agaynst it: this shalbe a signe vnto the house of Israel. Sleepe thou also vpon thy left side, and lay the iniquitie of the house of Israel vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie. For I haue layde vpon thee the yeeres of their iniquitie, according to the number of the dayes, euen three hundreth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel. And when thou hast accomplyshed them, sleepe againe vpon thy right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appoynted thee a day for a yeere, enen a day for a yeere. Therefore thou shalt direct thy face towarde the siege of Ierusalem, and thine arme shalbe vncouered, and thou shalt prophecie against it. And beholde, I wyl lay bandes vpon thee, and thou shalt not turne thee from one side to another, tyll thou hast ended the dayes of thy siege. Thou shalt take also vnto thee Wheate, and Barley, & Beanes, and Lentiles, and Millet, and Fitches, and put them in one vessell, and make thee bread thereof according to the number of the dayes, that thou shalt sleepe vpon thy side: euen three hundreth and ninetie dayes shalt thou eate

Ezek. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. & 12. verses.

390. yeeres frō Ieroboam. 427. from the foundation of the temple. 40. yeres since Ieremy began in. 13. of Iosias. & last 40. dayes (for ye iniquitie of Iudah) do not begin when ye 390 do end but are al one hyme wth ye last 40: of ye 390.

thereof. And the meate whereof thou shalt eate, shalbe by weight, euen twentie shekelles a day: and from time to time shalt thou eate thereof. Thou shalt drinke also water by measure, euen the sixt part of an Hin: from time to time shalt thou drinke. And thou shalt eate it as Barly cakes, and thou shalt bake it in the doung that commeth out of man, in their sight.

The story of the Vision.

2. *King.* 25. 1, 2. 3. 4. 5. 6. 7. 8. 9. 10. & 11 *ver.*

AND in the ninth yeere of Zedekiahs reigne, the tenth moneth and tenth day of the moneth, Nebuchad-nezer king of Babel came, he & all his host against Ierusalem and pitched against it, and they buylt fortes against it round about it. So the citie was besieged vnto the eleuenth yeere of king Zedekiah. And the ninth day of the month the famine was sore in the citie, so that there was no bread for the people of the land. Then the citie was broken vp, and al the men of warre fled by night, by the way of the gate, which is betweene ỳ two walles that was by the kinges garden: now the Caldees were by the citie rounde about: and the king went by the way of the wildernesse. But the armie of the Caldees pursued after the king, and tooke him in the desartes of Iericho, and all his hoste was scattered from him. Then they tooke the king, and caried him vp to the king of Babel to Riblah, where they gaue iudgement vpon him. And they slew the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in chaynes, & caried him to Babel. And in the fift moneth, and seuenth day of the moneth, which was the nintenth yere of king Nebuchadnezer king of Babel, came Nebuzar-adan chiefe steward and seruant of the king of Babel to Ierusalem, and burnt the house of the Lord, and the kinges house, and all

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the houses of Ierusalem, and all the great houses burnt he with fire. And all the armie of the Caldees that were with the chiefe stewarde, brake downe the walles of Ierusalem rounde about. And the rest of the people that were left in the citie, and those that were fled & fallen to the king of Babel, with the remnant of the multitude, did Nebuzaradan chiefe stewarde cary away captiue.

The last captiuitie of. 50. yeeres, complete.

3 They that were left by the swoord, caried he away to Babel, and they were seruantes to him and to his sonnes, vntyll the kingdome of the Persians had rule, to fulfill the worde of the Lord by the mouth of Ieremiah, vntyll the land had her fill of her Sabbathes: for all the dayes that she lay desolate, she kept Sabbath, to fulfill seuentie yeeres. 2. *Chro* 36. 20. *to the end.*

The Babylonians fall by Cyrus,

who sendeth the Iewes home, after Daniel was taught, the yeere of our Lord, his death, and the decree for buylding the Temple.

1 IN the first yeere of Cyrus king of Persia (when the worde of the Lord, spoken by the mouth of Ieremiah, was finished) the Lorde stirred vp the spirite of Cyrus king of Persia, and he made a Proclamation through all his kingdome, and also by wryting, saying, Thus sayth Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of heauen geuen me, and he hath commaunded me to buylde him an house in Ierusalem, that is in Iudah. Who is among you of all his peo- *Ier.* 25.

ple, with whom the Lord his God is? let him go vp.

Dan. 5. 1. 5. 9. 27. 25. For when King Belshazzar made a great feast to a thousande of his Princes, and dranke Wine before the thousande: At the same houre appeared fingers of a mans hande, which wrote ouer agaynst the candlesticke vpon the playster of the wall of the kinges palace, and the king sawe the palme of the hand that wrote. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his Princes were astonied. Then *Daniel* sayd before king *Belshazzar*, This is the writing that God hath written, *MENE. MENE. TEKEL VPHARSIN.* This is the interpretation of the thing, *MENE*, God hath numbred thy kingdome, and hath finished it. *TEKEL*, thou art weighed in the balance, and art founde too light. *PERES*, thy kingdome is deuided, and geuen to the Medes and Persians. Then at the commaundement of Belshazzar, they clothed Daniel with purple, and put a chayne of golde about his necke, and made a proclamation concerning him, that he should be the thirde ruler in the kingdome. The same nyght was Belshazzar the king of the Caldees slayne: and Darius of the Medes tooke the kingdome, being threescore and two yere olde. But not alone: for the *Persians* and they had a felowshyp in the diuision: as expressed wordes shewe.

Daniels Seuens.

Dan. 9. 1. 2. 3. 20. *to the end.* 2 IN the first yeere of Darius the sonne of Ahashueroth, of the seede of the Medes, which was made king ouer the realme of the Caldeans, euen in the first yeere of his reigne, I Daniel vnderstoode by bookes the number of the yeeres, whereof the Lord had spoken vnto Ieremiah the Prophet, that he would ac-

com-

complyth Seuentie yeres in the desolation of Ierusalem. And I turned my face vnto the Lord God, and sought by prayer and supplications with fasting and sackcloth and ashes. And while I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holy Mountaine of my God: yea, while I was speaking in prayer, euen the man Gabriel, whom I had seene before in a vision, came flying, and touched me about the time of the euening oblation: and he informed me, and talked with me, and sayde, O Daniel, I am now come foorth to geue thee knowledge and vnderstanding. At the beginning of thy supplications the commaundement came foorth, and I am come to shew thee, for thou art greatly beloued: therefore vnderstand the matter and consider the vision. Seuentie seuens (of yeeres) are cut out for thy people, and for thy holy Citie, to consume wickednes, and to abolysh sinnes, and to make reconciliation for iniquitie, and to bring in righteousnesse euerlasting, and to seale vision and prophet, and to shewe Christ the Holy of Holy. Know then and marke: From the outgoing of the Worde, to returne and to buylde Ierusalem, vnto Christ the gouernour, shalbe seuen seuens (of yeeres) and sixtie and two seuens: in the other, it shalbe restored and buylded, streete and wall: and troublous shall these times be. In that after the sixtie and two seuens Christ shalbe killed: and not for him selfe: thereupon the Citie and holy place shall be destroy, the Gouernours owne people to come, and their ende shalbe with a Flood: and at the ende of warre, it shall haue a finall iudgement to desolation. But he shall confirme the Testament for many the last seuen, when in halfe that Seuen he shall ende the Sacrifice and Oblation. Afterwardes by an armie abominable he shall make a deso-

lation, euen tyll vtter destruction and finall iudgement flow vpon the desolate.

The decree of buylding the Temple.

Ezra.6.2.3.4.5. 3 AND there was founde in a coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall: In the fyrst yerre of king Cyrus, king Cyrus made a decree for the house of God in Ierusalem, Let the house be buylt, euen the place where they offered sacrifices, and let the walles thereof be ioyned together: let ỹ height thereof be three-score cubites, and the breadth thereof three score cubites, three rowers of great stones, and one order of timber: and let the expenses be geuen of the kings house. And also let them render the vessells of the house of God (of golde and siluer, which Nebuchadnezar tooke out of the Temple which was in Ierusalem, and brought vnto Babel) and let him goe vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

The Iewes Temples fall, an others arysing.

Math.24.1.2.3.15. IEsus went out, and departed from the Temple, and his Disciples came to him, to shew him the buyldyng of the Temple. And Iesus sayd vnto them, See ye not all these thynges? Verily I say vnto you, there shall not be here left a stone vpon a stone, that shall not be cast downe. And as he sate vpon the mount of Olyues, his Disciples came to him a part, saying, Tell vs when these thynges shalbe, & what signe shalbe of thy comming, and of the ende of the worlde. When ye shall see the abomina-

tion of desolation spoken of by Daniel the Prophet, standyng in the Holy place: (let him that readeth, consider it.) Therefore, when ye see Ierusalem besieged with Souldiers, then understande that the desolation thereof is neare. Then let them which are in Iudea, flee to the Mountaynes: and let them which are in the mids thereof, depart out: and let not them that are in the countrey, enter therein. For these be the dayes of vengeance, to fulfill all thinges that are written. But wo be to them that be with chyld, and to them that geue sucke in those dayes: for there shalbe great distresse in this lande, and wrath ouer this people. And they shall fall on the edge of the swoorde, and shall be ledde captiue into all nations, and Ierusalem shall be troden vnder foote of the Gentiles, vntyll the tyme of the Gentiles be fulfilled. *Luk.* 21. 20, 21. 22. 23. 24.

Iesus sayd vnto them, Destroy this Temple, and in three dayes, I wyll rayse it vp agayne. Then sayd the Iewes, Fourtie and sixe yeeres was this Temple a buyldyng (from the thirde of *Cyrus*, *Dan.* 3. *Ezra.* 4. vntyll *Nehemias* obteyned the kinges letters to *Asaph* for timber, to buylde the gates of the Cloyster Palace, hard by the house of God) and wylt thou reare it vp in three dayes? But he spake of the Temple of his body. *Iohn* 2. 19.

Then there arose certayne, and bare false witnes against him, saying, We heard him say, I wyll destroy this Temple made with handes, and within three dayes I wyll buylde another, made without handes: But their witnes yet agreed not togeather. *Mark.* 14. 57. 58. 59.

At the dispensation of the fulnesse of time, when the time of the promise was come, then spake Iesus, & said.

Father, the houre is come: glorifie thy Sonne, &c. *Iohn.* 17. 1.

Then Pilate on the preparation of the Passeouer, about the sixt houre, sayd vnto the Iewes, Beholde your king. But they cryed, Away with him, away with him, crucifie

Iohn. 19. 14. 15. 16. 17.

ſie him. Pilate ſayde vnto them, Shall I crucifie your king? The high Prieſtes anſwered, We haue no king, but Ceſar. Then deliuered he him vnto them, to be crucified. And they tooke Jeſus, and led him away. And he bare his croſſe, and came into a place named *of dead mens* ſkulles, which is called in Hebrewe Golgotha: where they crucified him, and two other with him, on eyther ſide one, and Jeſus in the middes. It was (I ſay) about the ſixt houre, and there was darknes ouer all the land vntyll the ninth houre: and the Sunne was darkened.

The time of the euening offering. *Dan.9.*

Matth 27.46. 47.48 49. & 50 51.52 53. ABout the ninth houre Jeſus cried with a loude voyce, ſaying, Eli, Eli, lamaſabachtani? that is, My God, my God, why haſt thou forſaken me? And ſome of them that ſtoode there, when they heard it, ſayd, This man calleth Elias. And ſtraight way one of them ran, and tooke a Spondge, and filled it with Vineger, and put it on a reede, and gaue him to drinke. Other ſayd, Let be: let vs ſee yf Elias wyll come and ſaue him. Then Jeſus cryed agayne with a loude voyce, & yeelded vp the ghoſt. And behold, the vaile of the Temple was rent in twayne, from the toppe to the bottome, and the earth did quake, and the ſtones were clouen, and the graues did open themſelues, and many bodies of the Saintes which ſlept, aroſe, and came out of the graues after his reſurrection, and went into the holy citie, and appeared vnto many.

Chriſt is king *Dan.9*

*Iohn.*19 19.20. 21 22 38. AND Pilate wrote alſo a title, and put it on the Croſſe, and it was written, Ieſus of Nazaret the king of the Iewes. This title then read many of the Iewes, for the place where Jeſus was crucified, was neare to the citie:

and

and it was witten in Hebrewe, Greeke, and Latine. Then sayde the high Priestes of the Iewes to Pilate, Write not, The king of the Iewes, but that he sayd, I am king of the Iewes. Pilate answered, What I haue written, I haue witten. And after these thinges, Ioseph of Arimathea (who was a Disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that he myght take downe the body of Iesus. And Pilate gaue hym licence. He came then and tooke Iesus body. And there came also Nicodemus (which first came to Iesus by nyght) and brought of Mirrhe and Aloes mingled togeather, about an hundreth pounde. Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the maner of the Iewes is to burie. And in that place where Iesus was crucified, was a Garden, and in the Garden a new Sepulchre, wherein was neuer man yet layde: there then layde they Iesus, because of the Iewes preparation day, for the Sepulchre was neare. Now the first day of the weeke came Marie Magdalene earely whyle it was yet darke, vnto the Sepulchre, and saw the stone taken away from the Tombe. Iesus sayth vnto her, Marie. She turned her selfe, and sayd vnto him, Maister. Iesus sayd vnto her, Fasten not so vpon me: for I goe not yet vp to my Father. &c. *Iohn.* 20. 1. 16. 17.

Also he presented him selfe a liue after that he had suffered, by many infallible tokens, being seene of them by the space of fourtie dayes, and speaking of those thynges which apperteine to the kingdome of God. And when he had gathered them togeather, he commaunded them, that they shoulde not depart from Ierusalem, but to wayte for the promise of the Father, which, sayd he, ye haue heard of me. For Iohn in deede baptized with water, but ye shal be baptized with the holy Ghost within these fewe dayes. When they therefore were come together, they asked of *Acte.* 1. 3. 4. 5. *to the.* 13. *verse*

him, saying, Wilt thou at this time restore the kingdome to Israel? And he said, It is not for you to know the times, or the seasons, which the Father hath put in his owne power: but ye shal receiue power of the holy Ghost, when he shall come on you: and ye shall be witnesses vnto me both in Ierusalem, and in all Iudea, and in Samaria, and vnto the vttermost part of the earth. And when he had spoken these things, while they beheld, he was taken vp: for a cloude tooke him out of their sight. And while they looked stedfastly toward heauen, as he went, beholde, two men stoode by them in white apparell, which also sayde, Ye men of Galile, Why stande ye gasing into heauen? This Iesus which is taken vp from you into heauen, shall so come as ye haue seene him goe into heauen.

FINIS.

I.

Poſitions opening the Chronicle of Scripture.

HE that wyll deny the courſe of tyme to be in Scripture cleerely obſerued, euen vnto the fulnes, the yeere of ſaluation, wherin our Lord dyed, may as wel deny the Sunne to haue brightnes. The particulers are ſet downe in my booke chayning the Text. And though many do differ in their Chronicles, yet theſe poyntes being cleered, all ſtryfe ceaſſeth.

1 One, that the Greeke tranſlaters added for a cloſe purpoſe yeeres betwixt Adam and Abraham 1350. which yeeres are all feigned. VVhereof I wrote at large in Melchiſedek: how in trueth the Hebrew muſt ſtande: with § yeres 2083. and hath alwayes in theſe weſt partes of the worlde been folowed, though the Arabique and Ethiopian helde after the Greeke. The ſeconde is: § At Terahs death.

2 That preſently after Terahs death Abraham at 75. yeeres receiued the Promiſe: 430. before the Law: 480. more before the Temple, and 36. more before Salomons death. The thirde is:

3 That 390. yeeres Ezek. 4. are from Ieroboams drawyng Iſrael away, vnto the 19. of Nebucadnezar. That from his 19. yeere, or thirde Captiuitie of Iuda, 52. from his taking of Ieruſalem, are of captiuitie: and 70. from his firſt yeere to Baltaſars death. The fourth and laſt is:

4 That vpon the ſeauenty of captiuity, the 70. ſeauens of deliuerie for eternal freedome muſt begin: and muſt ende when our Lord by death findeth vs an euerlaſting redemption. Theſe laſt three I endeuour to cleere.

Obſeruations touching ſome doubtes ſtirred concernyng Abrahams age and the Promiſe,

with a controlment of 60. yeeres errour, and of 5. where ſome fall into 60. onely, ſome 5. onely, ſome 60 and 5.

1 SAint *Stephen* ſaying, that God remooued *Abraham* from *Charan* after his fathers death, may not be excuſed as though he had ſpoken negligently, as *Bucholcherus* doth qualifie his wordes, but requireth beliefe in the ſimple ſence of his wordes.

2 The Greeke *Philo*, the true *Philo* (not the forged) telleth truely, that after the death of *Terah* God remooueth *Abraham* from *Charan*, and that then *Abraham* was 75.

3 Iewes malicious were the fyrſt that feigned *Abraham* to leaue *Terah* 60. yeeres in *Charan*.

4 All they do the lyke who make *Terah* father to *Abraham* at 70. and not at 130. for adde the 75. of *Abraham* to the 70. of his father, and it maketh but 145. yeeres, and there remaine 60. of *Terahs* 205.

5 It is a fayre conſequent, that *Abraham* being 75. yeeres olde at his fathers death, was borne at *Terahs* 130.

6 The playne order of the text at the firſt woulde haue taught ſo much. For thus the wordes lie in order: *And the dayes of Terah were 205. yeeres, and he died in Charan, and God ſayd vnto Abraham, Get thee from thy fathers houſe, and in thee all the nations of the earth ſhalbe bleſſed: and Abraham was 75. yeeres olde.*

7 VVhen *Moſes* ſayth that *Terah* lyued 70. yeeres and begat *Abraham*, *Nachor*, and *Charan*, he placeth *Abraham* firſt, not as though he had been eldeſt, but for other reſpectes.

8 As *Moſes* reckoneth *Noahs* ſonnes, not in ſenioritie thus: *Iapheth*, *Sem*, and *Cham*, but beginnyng with the worthieſt, and ſo goyng to the next in yeeres to hym, and endyng with the eldeſt: ſo he beginneth with *Abraham* the worthieſt, and endeth with the eldeſt.

9 Alſo for the weakenes of men, *Moſes* hideth his minde that the prophane ſhould not ſoone ſpie the paradoxe: that *Nachor* at 29. yeeres olde begate *Terah*, and dyed at 148. and *Terah* begate *Abraham* at 130. They who knew not how ſtrangeneſſe for *Abraham* to be father of the worlde was fitteſt to ſtyrre ſtudie, woulde at the firſt ſtumble at the vnequalitie. And for the ſame cauſe (it may well be thought) the Greeke interpreters added 100. yeeres to each father that was not 100. yeeres olde at his fatherhood: as is declared in the treatiſe of Melchiſedek.

How the malitious Iewes condemne them ſelues.

THe Iewes generally graunting *Sem* to be *Melchiſedek* (and that truely) ſhoulde make hym deiyuer the bleſſing to one that dyed before the bleſſer (which thyng cannot agree with the wiſedome of a Prophet) yf *Abraham* were borne at *Terahs* 70. for he ſhoulde die not onely before *Sem* 34. yeeres, but alſo before *Selah* 3. yeeres.

It is the Rabbines generall opinion, that *Iſcha* the daughter of *Charan* is *Sarai*, who was but ten yeres younger then *Abraham*: in *Zakuto*. VVherefore *Abraham* euen by them ſelues is determined to be younger then *Charan*, in *Sanedrin*.

Of Gilbert Genebrard.

Genebrard enclyneth to make *Charan* father to *Sarai* at 8. yeeres, though the Iewes reuoke that: but his errour ſheweth, that the Chronicle muſt ſtande to make *Abraham* borne at *Terahs* 130. yeeres of age.

Of the Promiſe, that it was not made *fiue yeeres afore God ſpeaketh to Abraham, In thee all nations ſhalbe bleſſed, nor afore Abraham left Charan.* Gal. 4.

THe doubt herein aryſeth from malitious Iewes, ſeekeing the diſgrace of *S. Paul. Gal.* 3.17. where he telleth that the Lawe came after the Promiſe. 430. yeeres.

The doubt is coloured from *Gen.* 15, 13. *Thy ſeede ſhalbe a ſtranger in a lande that is not theirs, and ſhall ſerue them: and they ſhall entreate them euill* 400. *yeeres.*

Queſtions hereupon aryſe two.

1 VVhether the terme beginneth ſince *Abraham* left the ſeede on a ſtrange lande: and both markes go to one tyme? Or:

2 VVhether the affliction be after the ſift of *Iſaak?*

Theſe Iewes begin the tyme from *Iſaaks* birth, *Sal. Iarchi, Aben Ezra, Ramban, Abrabbaneel, Baal Shemoth Rabba, Baalſedar Olamzuta, Baalſeder Olam Rabba, Bochai, Chizkuny.* And *Rambam* in his agreeable Total ſum for the worlde, in *Halacoth Iobal. Elias Miſrachi* is more vehement, reaſoning that the affliction was but in Egypt. and therefore from *Iſaaks* birth wyll needes haue the terme of yeeres: and not from the affliction.

How

How theſe Rabbines ſhoulde diſanull S. Paul.

If 400. yeeres onely be from *Iſaaks* birth to the Law: 30. before the birth of *Iſaak* ſhall fall to *Abrahams* 70. Now that promiſe was not tyl *Abrahams* 75. Therefore the conſentyng to the Iewes herein, ſhould diſanul S. Paul, and that goodly promiſe of Chriſt.

A confutation of theſe Rabbines from them ſelues.

1 *Aben Ezra* ſayth, that the wordes in *Gen.* 12. were ſpoken 5. yeeres afore *Abraham* left *Charan*. *Abrabbaneel* telleth hym that that is a flat lye, vpon *Gen.* 12. And iuſt cauſe had he ſo to do. *Ralbag* is confuted with hym for ſo much.

2 But *Abrabbaneel*, and *Iarchi*, and the *ſeder Olam Rabba*, and the more ancient the *Middras*, and the other troupes, they begin the 430. yeeres from the tyme of *Abrahams* ſacrificing. *Gen.* 15. and feigne that *Abraham* was twyſe called from *Charan*: once fiue yeeres before that which is mentioned. But this is nothing els then to bring a leproſie vpon Scripture, to feigne a ſtorie.

3 Moreouer the blynde may ſee, that the ſpeech had in *Gen.* 15. was after the ſlaughter of the kinges, and after the promyſe.

Thus the *Rabbine* wittes can not make the 400. yeres agree with *Iſaaks* byrth, and the 30. with any ſtory at all, in their ſort.

Ralbag deteſtyng theſe errours, ſpeaketh otherwyſe, and is confuted in *Abrabbaneel*, whoſe wordes be theſe. *Ralbag writeth, that the 400. yeeres begin from the birth of Iacob, and the bleſſed God haſtened the ende, and brought it to paſſe before the tyme which he promiſed. But in trueth this is an vncuth opinion.* And *Ralbag* maketh the ſacrificeing

Gen.15. to begin 15. yeeres before *Iſaaks* byrth, and thence woulde begin the 430. yeeres, or from *Iſaaks* birth, nothing caryng for exact trueth. Thus we ſee that God confoundeth the Iewes tongues, which obſcure the Promiſe: that we ſhoulde be aſhamed any more to folow them.

The plainnes of the text.

They ſhall entreate thy ſeede euyll 400. *yeeres*: Theſe wordes be as cleere as the Sunne, that it muſt be referred to the affliction of the ſeede: and the ſixt yeere of *Iſaak* wyll well agree with that, when as *Iſmael* perſecuted him. For the tearme mocking, is of *Iarchi* tearmed an Idolatrous flouting: of *Ramban* a murtherous floutyng, and vſage dangerous, with a pleadyng for the right of inheritance. And the holy Ghoſt doth terme it a perſecution: and this muſt be done to hym being of ſome capacitie. In the cradle the Nurſe, and ſuche would keepe hym. Alſo, the anger of *Sara*, and Gods authority from heauen, argueth the matter to be ſome great vnreligious dealyng: and this was a fit Epoche or marke, to haue an accompt from it, and that at 30. yeeres, as our Lord, the promiſed, at that age had the floutes of all the Phariſes. And ſo great a matter as this was worthy of a prophecie, that *Iſmael* ſhoulde be caſt off: and *Abraham* in him ſhould ſee a forme of the afflictions in Egypt, and of the reuenge, and how an Egyptian by the mother now beginneth it.

A ſuffering togeather of Scriptures, where one is wounded.

Theſe textes haue a ſuffring togeather. *The peregrination of the children of Iſrael, which were ſoiurners in Egipt was of* 430. *yeeres.*

The Law which was 430. *yeeres after, cannot diſanull the*

the couenant, that it ſhoulde make the promiſe of none effect. Gal 3,17. And this. *Get thee from thy fathers houſe: and in thee ſhalbe bleſſed all the nations of the earth.* And this: *After his fathers death, God remooued him into the lande in which ye dwell.* And this: *They ſhall entreate them euyll 400. yeeres.* One opened, openeth the reſt: and one darkened, darkeneth the reſt.

How Moſes muſt needes be vnderſtoode.

The peregrination of *Iſraels* children ſince *Abraham* left his cuntrey, and the day of remouyng in Egypt, are the lymittes of the tyme. But *Charan* is the cuntrey of *Abraham*. That is proued as touching the words Gen. 12. by *Abrab* plentifully, and graunted by *Midras, Seder Olam*, and whole troupes of Rabbines, that make *Abraham* twiſe called from *Charan*. Therefore it is euident that the 430. yeeres coulde not begin vntyll *Abraham* left *Charan*, and from the day of his iorney it muſt be taken.

A prooſe from the Greeke tranſlation.

The Greeke Paraphraſt leaueth no place of doubtyng, which hath letters ſpeaking thus in our Loegria tongue: *The continuance of the children of Iſrael, which they continued, they and their fathers in Egipt, and in the land of Chanaan, they (I ſay) and their fathers, was 430. yeeres.*

The approbation of the Greeke.

1 *Talmud Ieruſalemy* noteth this Paraphraſe of theirs, in *Megila*, as one of 13. places altered by the Tranſlaters for king *Ptolomy*. *And the peregrination of the children of Iſrael, which ſate in Egipt, and in the landes, was 430 yeeres.* That worke is ancient, compiled about our 300. yeeres.

2 Here they graunt, that no landes but the troden, after their comming from *Charan*, can be called the landes of this peregrination. The *Talmud Babylonian* hath the ſame alſo in *Megila Perek.* 1. *pag.* 9.

The

3 The promiſe, and the entraunce into the land promiſed, ſhoulde goe togeather, as they be in the ſpech togeather. And ſo *S. Paul* telleth Chriſtians, that thence the 430. yeeres muſt be counted: whence troupes of Iewes make *Abraham* to leaue *Charan*, for *Chanaan*.

Abraham Bucholcherus learnedly and plentifully cleereth *S. Paul* herein, to this effect. To whom for ancient teſtimonies of Greekes & Latines, I ſende the Reader, becauſe I wyll not cary hyther to my ſelfe, by my wordes, the glory gotten by his paynes.

Argumentes direct agaynſt caſting the fiue yeeres higher, then from the ſpeech concerning Abraham.

1 The playne order of the text in *Moſes*, ioynyng the Promiſe to *Terahs* death, ought not to be altered without a forcible argument.

2 The Ebrew in playnnes lyeth thus. *And God ſayd vnto Abraham*. Not: *For God had ſayd*. And the church hath of ancienty followed the playne. The late alteration muſt be reuoked.

3 They who alter that, marke not that they make *Moſes* ſpeake thus. *And Terah toke Abraham, Lot, and Sarai, and they went from Vr Chaſdim, to go into the lande of Chanaan*: For God had ſayd vnto *Abraham*: *Get thee out of thy fathers houſe*. The family of *Terah* was his houſe, out of which *Abraham* coulde not depart whyle *Terah* is with hym, as principall of the iourney. So their tranſlation can not ſtande.

4 The Ebrew *Section*, or *Peraſha*, (which is moſt ancient, and diſtinguyſheth vpon *Terahs* death, the ſpeech to *Abraham* from *Terahs* iourney, no leſſe then writers in diſtinction of ſeuerall bookes ſepe-

rate

rate matter) this diſtinction can not ſuffer the later ſpech to be the callyng of *Terah*.

5 If in *Terahs* life tyme God had geuen *Abraham* the promiſe of Chriſt, and *Abraham* as a Prophet had tolde his father of that, *Terah* no leſſe then *Abraham* ſhoulde haue the promiſe of Chriſt: But none woulde ſo thinke. Therefore *Terah* ſhould be dead before the Promiſe.

Thus the * Textes are cleered: which I ſhewed to haue a feelyng togeather: and others of neare kinred to them. The *Rabbines* of malice diſturbed them of the olde Teſtament, to diſgrace the new Teſtament in their nations eyes, by our yeelding vnto them. This they haue as a common prouerbe: **A Teſtament which fayleth in part, fayleth in the whole.** *Talmud Ieruſalemy. San. Perek. 9.* Now, they are ready to quarel with euery part: and we can not be excuſed that folowe them, to diſgrace our Goſpel. To one poynt more I wyll digreſſe.

* Exod. 12, 4. Gal. 3, 17. Act. 7, 3. Gen. 11, 26. Gen. 12, 1.

An explication of S. Stephens wordes.

S. Stephen ſayth: *The God of glory appeared to our father Abraham, being in Meſopotamia, before he dwelt in Charran. And ſayd vnto him: Get thee out of thy lande, and out from thy kinred, and come into a land which I wyll ſhewe thee.* This text of *S. Stephen* hath been thought to be taken from *Geneſis* the twelueth, becauſe wordes much alyke are there: But theſe wordes folowyng haue relation to that text: *And thence after his fathers death, God remoued him into this land, in which you now dwel. Moſes* telleth by what ſpech the latter was done, in theſe wordes. *And Terah dyed in Charran: and God ſayde vnto Abram, Get thee out of thy countrey, and from thy kindred, and from thy fathers houſe, vnto the lande that I wyll ſhew thee. And I wyll make of thee a great nation, and wyll bleſſe thee, and*

make thy name great, and thou ſhalt be a bleſſing. I wyll alſo bleſſe them that bleſſe thee, and curſe them that curſe thee, and in thee ſhall all families of the earth be bleſſed. So Abram departed, euen as the Lord ſpake vnto him, and Lot went with him. (And Abram was ſeuentie and fiue yeeres olde, when he departed out of Charan.) Then Abram tooke Sarai his wife, and Lot his brothers ſonne, and all their ſubſtaunce that they poſſeſſed, and the ſoules that they had gotten in Charan, and they departed, to go into the land of Chanaan: and to the land of Chanaan they came. Now the former text of *S. Stephen* is relied vpon *Gen.* 15, 7. where the Lord ſaith: *I am EL, (the Lord) that brought thee out of VR of the Chaldees, to* ‡ Gen. 11. *giue thee this land.* *Moſes* in the ‡ due place cloſely paſſeth ouer the appearing to *Abraham*, as he doth the idolatrie of *Terah*. And to ſhew *Terahs* repentaunce, he maketh hym as principall of the iourney, ſaying. *And Terah tooke Abram, Lot, and Sarai: and they went forth with them from VR of the Chaldeans, to goe into the land of Chanaan. And they came to Charran, and ſtayed there, and Terah died in Charan.* Here only cloſely he maketh *Abram* autour of the iourney, when he ſayth: *And they went foorth with them,* not *with him.* When *Ioſuah* ſayth, *Our fathers beyonde the Riuer woorſhypped ſtrange Gods, euen Terah the father of Abraham*: he maketh *Moſes* more cleere: that to *Abraham* in VR God appeared, by whom *Terah* was mooued to goe with *Abraham*. Now *Moſes* menſtioneth onely the appearyng to *Abraham*, and the bringing of hym out of *VR*, but leaueth the ſpeach to be gathered by the argument: whence *S. Stephen* doth frame it, by the lyke from *Geneſis* the. 12. ſauing that *after Terahs death, God biddeth him leaue his fathers houſe, and not his lande and kindred onely*. They who referre the latter ſpeach to the firſt callyng, make the departure from *Charran* to haue no calling: though

it be ſayde. *And Abraham went as God ſayde vnto him.* Of this alſo *Bucholcerus* hath written well: but that he can not ſee how *VR Chaſdim* ſhould be in *Meſopotamia*. But *Abrabbaneel* taketh part with *S. Stephen* for that, and proueth *VR* and *Charran* to be neare togeather, and both in one countrey, and both to be the countrey of *Abrahams* kindred. And thus much for the ſeconde knot of the Chronicle.

Of the thirde knot.

MAiſter Ioſeph Scaliger affirmeth, that the Temple ſtoode 427. yeeres: that is, 37. vnder *Salomon*, and 390. after Iſrael fell from Iudah. For the 390. I haue cited els where, many Chriſtians rightly agreeing. But one Iew againſt their malicious and deceitefull crew is of more force, then all our teſtimonies in our owne cauſe: when we make the Iubilees fall out with our Lord his death: and they woulde rather leape into Gehenna, then ſuffer that brightnes of *Moſes* and the Goſpel. So one Iew in this caſe, hath more auctoritie then many of vs, for *Ezekiels* 390. yeeres. Thus ſayth *R. Abraham ben Dauid*, in *Kabalah*. *The Temple ſtoode 427 yeeres.* Of this teſtimony I wyll ſpeake as *Paul* ſpeaketh of *Epimenides* verſe: that it is a true teſtimony.

An Obiection.

VVhen we reckon the kinges of Iudahes yeeres, their particulers ouerreach this ſumme.

Anſwere.

1 They are not all perfect and abſolute yeres, which are geuen to thoſe kinges.

2 Amongſt thoſe kinges, many fathers and ſonnes

reigned togeather: as in *Ioſophat* and *Ioram* eight of their yeeres, in the one of them muſt be drowned vp, in the accompt. So three of *Ioas* are drowned in *Amaſia*, as many of *Iotham* are alſo common with *Achas*. And that muſt be tryed by compariſon with the yeeres of the kinges of Iſrael: as of ancientie the Iewes noted in *Talmud Ieruſalemy*: *in Roſh haſhana. Perek.* 1.

3 Many learned men haue taken right paynes that way: *Theodoret* for Geeekes, *Genebrard* for Romiſtes, and *Math. Beroaldus*, whom I holde to haue the right ſumme, they differ but yeeres a peece for the whole tyme of Iſrael: that is vnto the ſixt of *Ezekias*: afterwardes when Iudah is reckoned alone, the lyke ſynarchy or felowſhyp in gouernment falleth not out, becauſe they were not in ſuch dayly troubles then, as whyle Iſrael ſtoode.

4 Alſo great ſummes from place to place geue great light: where, by broken vnperfect yeeres, the matter woulde be ſomewhat doubtfull.

Examples of helpes by great ſummes.

1 The warres of *Baaſa* with *Aſa* were in the 36. yeere of *Aſas* kingdome: yet *Baaſa* dyed in the 26. of *Aſas* reigne. So the accompt from the beginnyng of *Aſas* kingdome, that of Iudah parted from Iſrael, was the beſt note: which was the 16. of *Aſas* owne reigne.

2 The yeeres of *Omry* his houſe, are alſo tolde in one ſumme, when *Achazia* being but 22. yeeres olde, and his father dying at 40. yet then *Achazia* is *Ben* of 42. (As *Saul* was *Ben* of two yeeres) not of his owne age, but of the kingdome in *Omryes* houſe, whence *Athalia* his mother was. The not obſeruing of that, hath bred notes that trouble our teachers and learners.

Of

Of the 65. yeeres in Eſay. 7.

The head of Aram is Damaſkus, and the head of Damaſkus is Rezin. But when 65. yeeres come, be ſhalbe broken (to) Ephraim from being any people. *Kimchi* doth expound this place, to take the accompt from the tyme that *Amos* prophecied: that *Aram* ſhoulde be captiued to *Kyr.* *Iarchi* and *Abrabbaneel* holde it ſpoken of *Ephraims* captiuity. But that can not ſtand, without denial of the 22. yeres vacation of king which was after the death of *Ieroboam Ben Ioas.* For it is from the death of *Ieroboam Ben Ioas* (whereas he muſt die in the 15. of *Vziah*) vnto the ſixt of *Ezekias*, and ende of Iſraels kingdome, aboue 70. yeeres. There, this text of *Eſay* putteth all to ſeeke better. Of which place I wyll not detemine: but onely would ſhew, how great ſummes call many particulers to a groſſe ſumme.

Such are many accomptes in *Ieremy* and *Ezekiel.* The prophet *Ieremy* reckoneth 23. yeeres from the 13. of *Ioſias* vnto the firſt of *Nebuchadnezar.* *Ezekiel* reckoneth 40. yeeres alone: whiche the learned many rightly make to be the time from *Ieremyes* prophecying to the burning of the Temple. Alſo, *Ezekiel* beginneth from the 18. of *Ioſias* in the accompt of his 30. yeeres. Ch. 1,1. as he is vnderſtoode of Hebrewes, Greekes, and Latines. And agayne, he hath an accompt double for one viſion: which was: In the 25. yeere of our captiuity (as he ſpeaketh) and in the 14. yeere after the citie was ſtroken. *Ezek* 40,1. Theſe places call to a further tryall, any errour that falleth out in accomptes within theſe ſpaces, whereby the trueth wyll be ſone knowen.

Of

Of vniuerſall errours of the Iewes, inuented, continued, and holde yet, of malice againſt Chriſt: and folowed by Chriſtians of no ſmall note.

THe laſt place of *Ezekiel Ch.*40. where he hath a viſion of a new Citie & new Temple, which ſhou'd be in the dayes of Chriſt (as they graunt) maketh the malicious men to goe againſt all Scripture. They ſeeing, how from the ſeauenth of *Ioſuah* by plaine Scriptures, the Iubilee ſhoulde fall out with our Lordes death, of a deſperate malice inuent other colourable matter to hinder that: and teach full carefully that *Ezekiel* had his viſion of the Chriſtian citie and temple, not in the middle of a Iubilee, but in the very Iubilee, and tenth day of the firſt moneth: which they expounde to be September. That yeere was iuſt 50. yeeres from the findyng of the Law in 18. of *Ioſias*: which yeere alſo they wyll haue to be a Iubilee. *D. Kimchi* vpon *Ezekiel Ch.*1. ſetteth out this matter, with great pretence of glory that ſhoulde be vnder the Meſſias. VVhile and where this accompt is holden, Chriſtianity cannot be defended from the Prophetes. And this their errour is moſt ancient. For the *Babylonian Talmud* hath it in *Frachin. Ch.*2. *pag.*12. To make this accompt ſtand good, they muſt feigne that the firſt Temple ſtood but 410. properly, onely ſo long when *Nebuzaradan* brent it: ſeuenteene leſſe then trueth. And alſo, going back by fifties vnto *Ioſuahs* tyme, they come to his fiftenth to begin the Iubilee: whereas by *Moſes* wordes, *Ioſuahs* eight ſhoulde be the beginnyng. And to make their accompt vncontrolable by vs, they labour to entangle the tymes of the kinges all through.

Like

Likewyſe for the tyme from the burnyng of *Ieruſalem* by *Nebuzaradan*, vnto the burnyng of it by *Veſpaſian*, they make it 490. yeeres, pretendyng *Gabriels* warrant *Dan.* 9. for thoſe limits: and vpon thoſe two miſtaken groundes, they diſturbe all ſtory ſince *Moſes*. *Tremelius* hath been entangled by them for the Kinges: *Bibliander* for the Iubilee, *Vatablus* for *Daniels* 490. And theſe two, their errours, be the bulworkes of all their impiety: of which two poyntes, I thinke good to write more at large when occaſion ſerueth, in ſeuerall treatiſes, with more plentifull declaration of their wilfull infidelity, of ancienty begun, long continued, and yet ſtubburnely maynteyned. But now I muſt goe on to a branch of this ſeconde poynt, and into a matter where the Iewes whole conſent holdeth a moſt agreeable concent, with the portion of the trueth for that poynt playne and cleere, and moſt fit for that portion of ſtory touching our Redemption. Onely I wyll bring one Autour of ſinguler accompt among them, and a controller of their great *Maymoni*. This man expoundeth their wordes, though agaynſt all their practiſe, yet ſo as trueth forced him to caſt his reckonyng, and would force them al. *R. Abraham ben D.* is the man. Thus he ſayth in *Kabala*: *Foure hundreth and ten yeeres are reckoned for the Temple, becauſe from the beginning of the captiuitie of Ioakim, the kingdome was reckoned as not being.* Thus he toucheth myne accompt, endyng the 410. in the firſt of *Nebucadnezar*: ſo making his 18. to be ſeuenteene more, that is 427. for the Temples ancientie. And this authoritie of his daſheth all their Commentaries, for theſe matters.

Before I come to the fourth poynt, I muſt touch the Captiuitie: wherein the Hebrewes generally holde the trueth.

Of

Of the captiuitie of Babylon, that the 70. yeeres muſt be reckoned from *the firſt of Nebucadnezar.*

Theſe nations ſhall ſerue the king of Babylon ſeuenty yeeres: And when 70. yeeres are fulfilled, I will make the lande of the Chaldeans a perpetuall deſolation. Ier. 25, 11.

Three captiuities of Iudah were made by Nebucadnezar.

1 One, when *Nebucadnezar* in his firſt yeere taking *Ieruſalem*, caryed *Ioakim* king of Iudah into Babylon, the place of his Gods, with noble pledges *Daniel*, *Ananias*, *Azarias*, and *Miſael*, with others, fallers away. *Dan.* 1.

2 *Nebucadnezar* in his eighth yeere captiueth *Chonias*, *Mardochai*, *Ezekiel*, & many thouſands. 2. *kin.* 24.

Eſter. 2. Ezek. 4. Ier. 52. 3 *Nebucadnezar* in his 18. yeere taketh *Ieruſalem*, and burneth it in his 19. yere, and carieth away a thyrde captiuity. Some yeeres myght be ſpent in this from his 18. to 21. accordyng to that ſundry ſmall differences are in writers, as touching the beginnyng, middle, or ende: ſome make the captiuity hence 52. yeeres, ſome 50. ſome 49. all meanyng a like.

That the Iewes nation begin the 70. of captiuitie, from the firſt of Nebucadnezar, theſe ſhew.

Miſna, or *Gemara* in *Megila*, *Seder olam Rabba*, *Seder olam zuta*, *R. Abraham ben Dauid in Kabala*, *R. Abraham Zakuto. in Iuchaſim*, *R. Saadaias vpon Da.* 5. all the *Geonim*, and the more ancient in *Aben ezra. vpon Da.* 9. *Salomo Iarchi vpon Da.* 9. is of the ſame minde. *Dauid Kimchi vpon Agg. Cb.* 1. foloweth the ſame. & *Ralbag on Da.* 5.

The

The ſeconde Captiuitie, that of Iechonias is of 62. yeeres, not 70.

That is called in *Ezek.* 4 *Our Captiuitie.* Euen that in which *Iechonias* the king was caried away. Expreſly for that Captiuitie *Iarchi* reckoneth 62. yeeres, with a pleaſaunt token of remembraunce vpon *Dan.* 5. *And Darius Madai tooke the kingdome, being 62 yeres olde. Why doth Daniel reckon his yeeres? To tell thee, that when Nebucadnezar in Ioakims tyme entred into the Temple, his enemie was borne: Since the Captiuitie of Ioakim are 62. yeeres.* Theſe wordes of *Iarchi* are prety.

Of the thirde Captiuitie, of 52. yeeres ſince the 18. of Nebucadnezar.

That part of accompt the *Rabbines* folow, when they make 70. yeeres to the buylding of the Temple vnder *Aggai* and *Zachari*: which ſumme is noted by *Rambam in Iobal*, *Kimchi* vpon *Aggai*, *Iarchi* on *Aggai*, and many of the aboue named: and the *Talmuds* both, with all that folowe them for the 420. yeeres aboue ſpecified. Thus by the generall iudgement of the Hebrewes, the 70. muſt be reckoned from the beginnyng of *Nebucadnezars* kingdome.

Greekes of the ſame minde.

Beroſus, *Ioſephus*, *Tatianus*, *Theophilus*, and others in *Clemens*.

Inconueniences that woulde folowe them that begin the 70. from the ſecond or thirde captiuitie.

1 *Ieremy* ſhoulde be diſgraced, that geueth *Babel* but 70. yeeres.

2 *Daniel* borne long before, and lyuing in office after, ſhoulde be an officer neare 100. yeeres olde: which thyng vnleſſe Scripture force, we myght thynke much.

3 Likewyſe *Mardochai* of the ſeconde captiuitie, and

long alyue after it was ended: ſhoulde haue full eight yeeres more in his rare actiue olde age.

4 *Ezra* of the thirde captiuitie likewyſe, and they to whom *Aggai* ſpeaketh, *Which of you ſaw the former Temple?* ſhoulde haue addition to their exceedyng olde age.

5 Gods wrath is not more then his threatnyng: but they make it to be more, who make Iudahs captiuitie to be more then of 70. yeeres: which only the Prophetes did ſpeake of.

An obiection out of Henry Wolphius.

Moſes threatneth, that the land ſhoulde keepe a Sabbath 70. yeeres, *Leu.* 26. Therefore the captiuitie muſt be reckoned from ſince the whole nation left the land.

Anſwere.

The land reſted in part, when any of the lande were caried from it. So *Daniel* reckoneth euen the very deſolation of Ieruſalem, to haue ſeene ſeauenty yeeres in the firſt of *Darius* the *Mede*. VVhere the ſtrangenes of the phraſe made the *Geonim* the *Rabbine DD.* of that title conclude, *that the Prophet was deceyued. Their ſaucineſſe was vntolerable, to clayme more wyſedome then *Daniel* had. Now yf Ieruſalems deſolation begin from the firſt ſurpriſing: as well may the reſtyng of the land. But *Daniel* thence reckoned, as they graunt.

* Aben ezra vpon Dan. 9.

An obiection from Ezek. 40.

Ezekiel beginneth from *Ieconiahs* captiuitie.

Aunſwere.

Good reaſon, becauſe then was captiued he, his king, and, firſt then, whole thouſandes: and it was his duetie to reckon from his king, not from the *Chaldean*. Beſides, it was not ſafe for hym being in *Chaldea*, to glaunce at the 70. yeeres of the king *Sheſhac*: though *Ieremy* in

Iudah

Iudah tolde that: yet *Ieremy* tolde it obſcurely by the king *Sbe-Sbac*, by interpretation: *Which is: The Imperiall. Dauid Kimchi* in the *Root Alan*, telleth, that in the Arabique tongue, which ioyneth to the Hebrew, or Chaldean, *Sbac* is a king, yet for this worde the *Rabbines* holde it to inuert the Alphabet, to take the laſt letters for the firſt. So *Sheſhac* ſhould be *Babel*. Darkely he was to ſpeake it: and *Ezekiel* was not to take his accompt from *Babel*. So that obiection concludeth nothyng, and ſome Iew woulde haue touched it, yf it had been of force: but none did regarde it.

And the hand wryting *MENE*, He hath numbred, *Dan.* 5. endeth cleerely the ſeauenty of Captiuity, that from the firſt of *Nebucadnezars* houſe, it muſt be reckoned. And we may ſee that the Sunne in his twelue Signes can not ſhew more cleere diſtinction of tymes, then do theſe Scriptures of moſt noble ſtories, of the Temples ſtandyng, ende, and continuance in deſolation.

Of the fourth, and laſt poynt.

THe fourth and laſt poynt is moſt wonderfull: reckoned not by the Fathers, as the tyme from *Adam* to *Abraham*: not by the comming from Egypt, as the tyme of the Temples buyldyng, nor by the kingdome parted vnder *Roboam* & *Ieroboam*, as thence to the burnyng of the Temple, and ende of the kingdome, *Ezekiel* gaue one whole ſumme: nor by a ſtrange kingdome, as the tyme of the Captiuitie: but tolde afore hand ſo cleerely, in an whole, & partes, with ſuch precious matter, that *Moſes* on Mount Synai coulde ſee no greater light, then our mindes may from

the doctrine of this part: delyuered in the firſt yeere of *Darius* the *Mede*, or of *Cyrus* the *Perſian*, after they had conquered *Babylon*, and the tyme of *Iudah* was come, that they ſhoulde looke for a returne home. Of it *Gabriel* is the Meſſenger to teach, and *Daniel* is the Scholer. The text may helpe much, beyng layde downe according to the cleere meaning of the Ebrew. *Seauentie ſeauens (of yeeres) are cut out, for thy people, and for thy holy Citie: to conſume wickednes, and to abolyſh ſinnes, and to make reconciliation for iniquitie, and to bring righteouſneſſe euer-laſting, and to ſeale viſion and prophet, and to ſhewe* Chriſt *the holy of holy*. This the Angel ſpeaketh, and afterwards doth diuide it. The houre of the day when he ſpake it, was the time of the euenyng offeryng: that is our three of the clocke, as appeareth by *Talmud Ieruſalemy*, and *Rambam* in *Tephilla*, or *Prayer, and act* 4. And at the Iewes ninth houre, our Lord gaue vp the ghoſt: ſaying, *that all was perfourmed (for ſufferinges.)* Thus the Lord meant that exactly 490. yeeres after the prayer of *Daniel*, euen to the very houre of the day, our redemption ſhould be wrought.

Aſſertions touching the certaynty of this text.

1 Any common Lawyer would determyne, that the terme muſt begin from the ſpeaking, and end when that is performed which is ſpoken off.

2 In the wordes of an honeſt man ſpoken in the like ſort, none woulde doubt what ſhoulde be the true meanyng. The more to blame are wee, who peruert the wordes of the lyuing God, to make queſtions hereupon, to ſet light by the Rocke of Salua- as though one thing might be ſpoken, and an other tion, meant.

3 The prophane Iewes, who woulde haue the tyme from

from *Babels* fall to *Ieruſalems*, fourtie yeeres after our Lord his death, to be ſhorter by 90. yeeres then this portion: And likewyſe the prophane Emperours ſcholers, who feared that prophecie of Chriſt, an vniuerſall king, who woulde in an other extremity haue the tyme herein conteyned, about 90. yeeres longer: they both are lyghter then vanity. Alſo they be extreamely ouerſeene, and iniurious to Gods trueth, who fall to eyther of extremities.

4 They, both ſortes, ſhould make the dulleſt thinke, that the myddle ſpace ſhoulde haue liklyhood, euen to the iudgement of any *Labeo*, *though Gods autority had not been in the Angels wordes. * Tull. 1. off.

5 Of ancienty it was vſed, that when a particuler chronicle was not in writing, by ſucceſſions of liues the matter ſhould be examined: that twenty generations one with an other, each ſhoulde make for a diſtaunce betwixt the byrth of a man, and the tyme when he is a father about twenty yeeres. So, it falleth out in *Dauids* houſe in two families, *Salomons* and *Nathans* before the Captiuity, much in that rate. We haue in *S. Mathew* & *S. Luke* for *Zorobabel*, officer at the returne from *Babel*, two other families, one of *Abiud*, of very few diſcentes, and an other of *Rheſa*, of 19. generations: both thoſe families ſhoulde be extreamely iniuried, if we feigne, againſt Gods worde farre more yeeres, for fewer later men: then for many aboue. So *S. Mathew* and *S. Luke* ſhoulde both be diſgraced, yf more yeeres ſhoulde be feigned from heathen for this tyme.

6 A Iew or a Turke woulde caſt off *S. Mathewes* Goſpel, if he ſaw in the margent for ten ſucceſſions from *Abiud* to *Ioſeph* ‡ 527. yeeres, where twenty from *Nathan* had but about 430. yeeres. The thruſ- ‡ About ſo much ſhoulde be by ſome late Chroniclers.

ting of them ſo long, ſo many millions of them to *Geenna* fyre, hath been a great ſinne. VVherfore the cauſe of that ruine, the exceeding of the Angels Chronicle ſhould be loathed as extreamely hurtful.

7 That errour is moſt euident. For many haue feigned fiue men more then trueth, betwixt *Zorobabel* and *Ioſeph*: as *Tilemanus Stella*, and others, haue put foorth the Genealogy: which thyng was no leſſe lothſome, then to place Idoles in the Temple of God.

8 The Iewes reckonyng of ancienty by Iubilees, neyther did miſſe, nor coulde miſſe in their owne Chronicle. If they had miſſed, they woulde haue reſiſted the Apoſtes by argumentes from the tyme: which is very vſually mentioned in the new Teſtament. As the tyme of the kingdome of heauen, *Luk.*19. the due tyme of ſufferyng *Rom.*5. the fulnes of tyme. *Eph.*1.

9 *Talmud Ieruſalemy* treatyng of examinyng witneſſes, bringeth a rule from R. *Symeon ben Iochai*, that it muſt be examined in what Iubilee any matter in tryall fell out. That rancorous *Rabbine* was of the Apoſtles age: who yet durſt not obiect diſagreement for the tyme, by the Iubilee.

10 The 49000. who came home from *Babylon* vpon *Gabriels* prophecie, they coulde not chooſe but vnderſtande the tyme to begin at their returne: and bid their poſteritie beleeue, that at 490. ende, Chriſt ſhould be their king. To depart from that meaning, which they once had of the text, it cannot be agreeable to iudgement. Some of them were Prophetes.

11 Euery part of the Goſpel belongeth to ſome part of *Gabriels* oration, where he telleth *Daniel* of Chriſt: and abridgeth all the Prophets. VVherby they who call

call the time in doubt, wound euery part of the Gospel. For one part wounded, equally greeueth all the rest: being no lesse depending togeather, then the members of one body. And the same spirite was in the Prophetes.

12 The ending of all *Moses* ceremonies is prefixed by the Angel: which matter touching the Iewes and all nations shoulde be so certayne, that no Iew, nor any of any nation, coulde striue for the meanyng of that, so weighty a doctrine. And God hath omitted nothyng that shoulde make that playne to the simplest. VVherefore they deale agaynst the wysedome and honour of God, who seeke to bring doubt to the matter.

13 The deadliest enemies, who vnderstoode not the christianitie of *Gabriels* oration, yet they graunt the wordes in as playne speach as any Christian coulde meane them. *Aben Ezra* is my warrant: a Iew most spiteful, wanting not wit, but grace. His testimony myght ende the cause: *The seauenty seauens are from the going-foorth of the worde at Daniels prayer, vnto the sealyng of* Christ *the most holy. vpon Dan.* 9, 24.

14 The ancient Diuines who exceede *Gabriels* accompt, runne into the extremity of vnheedinesse. For by their myghtiest defenders, they are found to condemne them selues. For, they make the tyme from *Cyrus* permission to returne, not to be aboue 32. yeeres: and the best learned of their defenders make it but 93. thence to *Alexander*. And neyther I, nor they, wyll haue it aboue 360. thence to our Lord his death: So, the force of the trueth dryueth them to agree with it: when by partes they try it.

15 The Greeke wryters prophane, who made the ancient Diuines giue the Persians 230. yeres for 130. those

thoſe Greekes rightly examined, wyll bryng the Perſians vnto 130. As I haue proued in an Apologie for *Daniel*: and may take occaſion to handle agayne.

16 VVho ſo defendeth Olympiades to haue any certentie of accompt, ſhall finde him ſelfe deceyued, when he ſeeth whole troupes extreamely diſagreeing: which diſagreement, I haue elswhere put forth.

17 This I dare ſay, that the cyting of Olympiades to meaſure the ſpace of yeeres betwixt the Alter and Temple, built both in the office of *Zorobabel* and *Ioſuah*: and buylt both by the returners from *Babylon*: that citing of Olympiades, to teach all Iewes and Gentiles to take a new iudgement for the Bible: no more ſtoode with iudgement, then it can ſtand with iudgement, to take a reede, of 400. ynches broken into 400. peeces and ſkattered, to meate a yarde of cloth: or any thyng of §36. ynches. For men differ no leſſe then 400. yeeres touching their beginning: and in al ancient ages brake of & began new games, and new accomptes, which are vſuall in autours, and ſerue no more for vſe in diuinity, then the idol of Iupiter Olympius beſeemed the holy Temple. And as *Antiochus Epiphanes* with his Idole polluted the Temple, ſo the ancient marred their owne autority, when they agree with the vnreconcileable, the Iewes and Gentiles, writing vpon *Daniel*, and the other laſt Prophets: ſpeaking, vnſpeaking: writing, blotting.

§ Before the 36 yeere after the returne, the Temple for ſtone worke was finiſhed.

18 Euen whole workes of prophane Greekes muſt be denied to be the autours, whoſe they haue alwaies been counted, by the ouerreachers of the Angels ſumme: as *Dionys Halicarnaſs* reiecteth certayne orations of *Lyſias*, becauſe his Chronicle wyll not agree with theyr argument: yet later Greekes condemne him: Yet *Plutarch* and *Vlpian* admit that oratation.

To

19 To the like plundge haue *Lilius Gyraldus* and *Hieronimus Wolphius* been put, who cenſured that *Suidas* muſt be amended: becauſe in hym *Cyrus* and *Cambyſes* reigne at the 25. Olympiade: Though all printes, the Baſil, the Venice, the Millen, agree in that. So, Heathen ſhalbe counted as § Madianites, when they fight againſt God, and muſt alter euen prophane recordes for theyr cauſe: or whole prophane workes wil fight for *Daniel*. § Iude.7,22.

And to ſatiſſie heathen recordes, this may be now briefly touched, that *Darius Hyſtaſpeos* age in *Cteſias* and *Herodotus*, wyll not ſuffer *Xerxes* warre to be aboue 30. yeeres from Babels fall. Thereabout *Pericles* began his glory of Rethorique. *Eunomus Thriaſius* in *Plutarch*, able to iudge in youth of *Pericles* tremblyng, in his beginnynges, and in olde olde age of *Demoſthenes* tremblyng lykewyſe: whereas *Demoſthenes* began neare *Philip Macedons* reigne, 26. yeeres afore *Alexanders* Monarchy: this man, and whole troupes of the lyke, woulde make Greeke grammarians, babes in deede, who from Olympiades feigne diſtances: whereof the lyues and writers of the preſent age, wyll ſkantly graunt oft tymes the thyrde part of their accompt. I had whole flockes of this kinde, to haue ioyned here in defence of Diuines, the beſt learned Proteſtantes and Romiſtes of all Chriſtendome: agaynſt brauers in Heathen ſtudies, as was *Nicholas Vignier*, to diſgrace them. But ſhort poſitions wyll not admit that ſtore of large diſcourſes. Seuerally they muſt be handled for better taming of our boyſterous young *Studentes: who triumph, how in theyr conceite *Gabriel* and *Daniel* myght be diſgraced.

* As namely two of Oxf. M. Koph and M. Car-warden.

What paradoxes they fall into, which exceede, for the Perſians tyme, to make it 200. *yeeres, or more: how they muſt feigne* 107. *betwixt the Alter and Temple: which opinion was neuer heard of vntil* 1584. *and ſhaketh all iudgementes vttered for the holy wryters of that age.*

THe ouerreachers when they are reſolued to exceed, yet when they chooſe theyr place, where to aduenture: might as well ſounde wordes againſt the Sunne, lyke the *Lybians* in *Herodot*, as ſhoote theyr wordes agaynſt the Prophet *Daniels* counters. For they are fayne to inuent new accomptes, not in vre before: and farre from the common opinion: that, from the returne 107. are, to the building of the Temple. A ſtrange thing.

So ſhoulde *Zorobabel* and *Ioſuah* be 107. yeeres officers both togeather: but neuer any were ſo long.

So all the millions, thouſandes, hundrethes, and tens, of the Iewes and Gentiles, muſt alter their opinions for the age of *Mardochai*, *Ezra*, *Nehemia*, and the generation returned from *Babylon*, which in *Ezra* buildeth the Temple: all that haue written of this matter, and come to notice, or may be thought to haue conſidered the cauſe: For by them which haue wrytten, we may thinke of the reſt. And the penners of thoſe bookes muſt be counted eyther Sophiſters, to haue deceyued continually, or vnlearned, as vnable to ſpeake to mens capacity. The lyke may be ſpoken for *Aggei* and *Zachary*, as for *Ezra*. And all errours that woulde herein fall out, are more in number then can be ſpoken. So

no

no place ſhall be founde wherein one may go about to exceede *Daniels* accompt: but the endeuour wyll appeare in faultes, to match the number of the ſandes of the Seas.

George Deane

Of the Angels partition.

The 490. yeeres the Angel parteth: and beſtoweth the fyrſt part for the buylding of Ieruſalem: and the laſt halfe ſeauen of yeeres for our Lord his preachyng. *Aben Ezra* euen ſo expoundeth the fyrſt part, and *R. Iochanan* expoundeth the laſt part, of the Lordes preachyng on mount Oliuet, three yeeres and a halfe: ſuch borders or ledges are not inferiour to that crowne-worke that was on the edge of the incenſe Altar, of the table of Shewbread, and the arke of Couenant. And that partition onely myght haue tamed all Heathen autorities: though there had been ſome agreement in them.

Vpon Dan. 9. Mid. Pſa. 10.

Of the Lordes day.

VVhen *Daniel* was taught what day ſhoulde ſabbatize Sacrifice, he knew alſo when the Sabbath ſhoulde reſt: during which, Sacrifice was to continue. And ſo, when the firſt day in order, ſhould be the firſt in dignitie, and the Lordes day: in which we ſhoulde meditate of the reuelation of Chriſt, how in all viſions and Prophetes he was vnder a coueryng. But this coulde not be knowen, vnleſſe *Gabriel* had ſpoken and meant in moſt full playnneſſe: otherwyſe he ſhoulde haue miſtaken the tyme: which thyng we ſhould not ſoone beleeue of *Daniel* the wyſe. To conclude, the ſweete ſpeach of ſeauenty ſeauens, a memorie not onely of the

firſt Sabboth, but of the late ten Sabbathes of yeres paſt in *Babylon*, that ſhoulde haue no ſeaſon in it: but numbred from the delyuery out of *Babylon*, vnto the delyuery from death by our Lord. So it concludeth all by a moſt pleaſaunt ſabbatique accompt (as elswhere I haue ſhewed) from the buriall of *Moſes*, vnto the buriallof his ceremonies. And thus, I truſt, all indifferent readers wyll confeſſe, that recorde is in Scripture, how often the Sunne went his courſe, before he loſt his lyght: that the Sonne of glory in the great cloude of our lyfe, myght ſhyne to all men: and his worde might haue a moſt conſtant bryghtneſſe.

Of the Iubilees.

AS in all narrations of conſtant and ſure trueth, euery part will agree: ſo in diuine narrations the tymes are not onely founde agreeable with mens lyues (which is no whit ſo in the prophane, differyng from Iudah) but alſo the feaſtes of Gods people fal out often in moſt notable agreement: that the Lord of thoſe Sabbathes myght be knowen to be the ruler of the worlde. Ancient Diuines, Hebrewes, Greekes, Latines, note, that *Moſes* was made the ſeauenth from *Abraham* by rare counſell: no leſſe then *Enoch* the ſeauenth from *Adam*. Since Iſrael was placed in a land to haue a famous ſtate, the alteration of it falleth out in a goodly order: and moſt pleaſant to be conſidered.

The conqueſt of 7. yeeres, and partition.

By the ſeauenth yeere, ſeauen nations in the lande of *Chanaan* were conquered. Euen that phraſe of conqueſt *S. Paule* vſeth, & the *Talmuds* both, and the whole thraues

thraues of the Hebrew DD. I maruell that a learned man woulde needes be blamyng of this ſpeach, inmee onely. I thought it lawfull, and duetie, to ſpeake as other men did. The proofe of the ſeauen yeeres is cleere by *Calebs* age: the Hebrew note that plentifully, and *Theodoret* for Greekes. His wordes lappe the text within them. *The ſpeach of* Caleb *ſhewes, that they hauing warred ſeauen yeeres ſpace, deuided the lande. For thus he ſpake: Fourty yeeres olde was I, when Moſes the ſeruant of the Lord ſent mee from Cadeſh Barne to vew the land. And now, the Lord hath kept mee aliue, as he promiſed. This is the fourty fift yeere ſince the Lorde ſpake vnto Moſes. Now after Gods ſentence vpon the ſixe hundreth thouſande, they continued thirtie eyght yeeres in the Wilderneſſe: then, ſeauen remayne of the fourtie ſiue. And this much did the Lord of the whole worlde foretell by* Moſes: *When the Lord thy God bringeth thee into the lande which he promiſed to thy fathers, after ſeauen yeeres, thou ſhalt read this Law to all the people.*

The malicious Iewes ſay, that ſeauen yeeres the lande was in partyng, for their deceit in caſtyng *Ezekiels* viſion: which was in a middle of a Iubilee, vnto the iuſt Iubilee. VVhereby diuiding all by fifties, they ſhorten the Kinges 17. yeeres, and torment the ſtorie: and begin the Iubilees not preſently vpon the conqueſt, but from their owne rancorous heades after a full other ſeauen. *Rabbi Leui ben Gerſon* playnely confeſſeth, that he ſaw no reaſon why they ſhould do ſo. This I note, becauſe my learned friende *M. Henry Wolphius* foloweth them herein: not foreſeeing their malice: yet in other poyntes he coulde tell that they laboured to obſcure all. The holy ſtory telleth vs (as *Theodoret* noteth) that in the ſeauenth yeere the lande was parted. And the Iewes confeſſe, that the next yeere to the partition muſt begin the reckonyng of fiftie yeeres for the Iu-

bilee. All Hebrewes and Greekes rightly agree, that a full fiftie goe to euery Iubilee. So that the fiftie one muſt be the firſt of a new ſeauen. Here *Beroaldus*, *Codoman*, and *Wolphius*, may not be folowed for 49. yeeres to a Iubilee. *Moſes* is playne, and hath playnely been vnderſtoode. By fifties, the time from the partition of the lande, being parted, ioyneth the twenty and eyght fiftie to our Lordes death. A profe for the Iewes veyne.

Rambam in Iobal.

Tal. Ieruſ. in Hauebodekin.

Of the firſt Iubilee.

Ioſuah ruled yeeres ſeauenteene. That is euident, not by expreſſed teſtimony, but by aconſequent. For the 480. which are from the Lambe to the Temple, are all in other rulers, ſauing 17. yeeres: which are a remnant, and haue none but him to receaue them. Fourty yeeres after his death ſee *Othoniels* victorie agaynſt *Chuſan*, and the firſt Iubilee, ſixe tymes ſeauen yeeres ſince the partition the Iewes helde their lande. The ſeauenth ſeauen *Chuſan* ouerruled, for their idolatry: in his eight, and in the firſt fiftieth *Othoniel* returneth them to their poſſeſſion. So the firſt Iubilee is famous by a glorious victory.

In tryalles it muſt be examined in what Iubal the matter fell out.

Of the ſeauenth Iubilee.

The ſeauenth Iubilee ſeeth the remoouyng of the Arke from Siloh to Iudah, the fall of *Ely*, the ruling of *Samuel*, and much alteration to the better.

Of the ſeauenteenth Iubilee.

The ſeauenteenth Iubilee receaueth *Iechonias* in Babylon, the firſt whole yeere that he lyued there: And one Iubilee and more, was wholly ſpent in Babylon.

Of the laſt Iubilee.

The twenty eight Iubilee, was the laſt that the Iewes ſaw in their land. In that Iubilee yeere, our Lord is the ranſome, redemption, and finiſher of Sabbath vnto Iſrael. *Then was a reſurrection from death, the lifting vp of ſigne, the ſounde of the beſt Trumpet, the gathering of the*

ſcattered,

ſkattered Iſrael, *the openyng of the heauenly* Ieruſalem, *and the workeing of freedome for all, that all their lyfe were in danger of bondage: that we might all weare Crownes vpon our heades, and haue a continuall feaſt, better then that which the ſeruantes in Iudah enioyed.* In that yeere, euen all was performed, which the Iewes vpon *Leuiticus* 25. and in *Talmud Babylonian, Sanedrin,* and *Ezekiel* the 40. teach that vnder Chriſt ſhould be accompliſhed. In that Iubilee the cleareneſſe of the doctrine wringeth good wordes out of the Hebrew DD. though their eyes be ſhut ſince their fathers vndertooke, according to their owne rule in *Talmud Ieruſalemy in capitall vniuſt ſentence: That the blood of our Lord ſhoulde be vpon them, and their chyldren through all generations: as the blood of* Abel *was vpon* Cayn. And as thoſe Iewes which ſayd: *We haue no King but Cæſar,* knew a better: and confeſſe with *R. Akiba in Maſſecheth Taanith, O our father our king, we haue no king but thee: O our father our king, for thy owne ſake take pittie:* So to this day *Daniels* laſt wordes: *O Lord heare, O Lord forgiue, O Lord attende and doe, and differ not for thy owne ſake, O Lord:* Theſe wordes are in their dayly prayers once, twice, thrice, neare togeather: that yf they would heare, yf they would haue forgiueneſſe, yf they would attende for the next wordes for Chriſt, they myght ſee that our Lord differred not, but in due tyme performed all goodneſſe. Yet they ſo often reſiſted the light, that their ſinne came to the higheſt degree, as them ſelues expounde *Eſai* the ſixt, that they ſinned agaynſt the holy Ghoſt: the certainty of the tyme being no leſſe cleere then the brightneſſe of the Sunne. §*Ioſephus* confeſſeth not onely that *Ieſus* was vniuſtly killed by *Pilate,* and aroſe the thirde day, and was the *Chriſt,* for which name he went to *Gabriel* in *Daniel*: but alſo that al the‡ nation did then looke vnto the prophecie, that a king

Cha 10. Pag.22.

Cha.9.

In Chether malcuth: Crowne of kingdome. pag.315. & 316.& 318.t be vſed thriſe in expiation feaſt.

Rambam. Repentance. cha. 6. Mat. Mark. Luk. Iohn. Act.

§Ioſeph: Antiq lib. 18. cap. 4.

‡ as all the eaſt did.

king ſhould be amongst them, which ſhoulde rule all the worlde. That prophecie doubtleſſe can be no other then that of *Daniel*: of whoſe prayer to this day they ‡keepe, euen the last wordes, them which were yet in *Daniels* mouth, when the Angel came flying vnto him, & told of the time: which fel out with the last Iubile, to ende at once all the ceremonies of the partition wall.

Ioſeph, de Bello Iud. lib. 7 cha. 12. Tacit. li. 21. Sueton in Veſpaſian.

‡ For the expiation feaſt Cyppur: for Chriſt is taught of Capper, in that feaſt, and in Daniels. 9. cha.

And this farre the iourneyes of the Sunne be recorded by the holy Ghost, and no farther then to our Lords death: that his name *Shemeſh* in the holy tongue, in our Albion, *A Seruant*, ſhoulde herein ſhew his chiefest ſeruice: and we not onely know that Christ is come, but be able to ſhew out of the Prophetes when he was to come, for our owne strength, for conuicting the aduerſarie, and cleereing of the manifolde Scriptures for tymes which hereupon depende: and haue no leſſe vſe in the body of the holy volume, then the Nerues in a mans body for the vſe of motion. And for my reſolution touching my aduerſaries in this caſe, I wyll ſpeake from *Iob*: *All the while breath is in mee, God forbid that I ſhoulde graunt your cauſe to be right*. For in the holy recorde of tymes, is the wyſedome found, and there is the place of vnderſtanding. The *Cethem* from *Ophir*, the *Paz* from *Vphaz*, the *Topaz*, the *Onix*, the *Gabis*, the *Pearle*, the *Saphir*, the *Chriſtall*, are not ſo goodlie. The name of Chriſt *Palmony* **the wonderfull numberer**, hither vnto belongeth: how from the beginning he draweth out the tyme, vntyll he becommeth *Eſchol* ‡ *Copher*, the cluſter of Redemption: which ought to finde a lodging betwixt all faythfull breſtes.

Dan. 9.

‡ Song. 1.

FINIS.

AN APOLOGIE IN BRIEFE ASSERTIONS DEFENDING THAT our Lord died in the time properly foretold to Daniel.

For ſatisfaction of ſome ſtudentes in both Vniuerſities.

H. BROVGHTON.



LONDON,
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1592.

To the right noble Lord, Sir *Peregrine Bertye* Knight, Lord of *VVilloughby* and *Eresby*.

ARiſtotle the wittie philoſopher (right Honorable) noteth, that as the eyes of Battes are affected towardes the light in the day: ſo is the minde of our ſoule to thoſe things, which of Nature are verie manifeſt.

That appeareth in all our ſtudies: wherein, after manie yeeres paines, we get but that which in the ende we ſee to haue been cleere in the firſt, if our eyes had been opened to behold them: and finde that we may ſoone ſhewe vnto others, manifolde obſcure points quicklie, which our ſelues were long in ſearching.

Your Lordſhip by experience in my ſtudies, may bee a fit example herein. For, whereas I ſpent manie yeeres labour in ſearching the Concent of holy Writers, which haue penned for vs the Booke of Truth, cleering the Propheeies vnto their euents, through the right Famylies and courſe of times, and to compell other Hebrewes and Greekes to ſerue them: your Lordſhip learned after little direction, that which I could not finde in paines of long continuance: and that no leſſe for Scripture, than for old Heathen ſtories.

And euen as I was long in contriuing of them into an order, which ſoone might haue been ſeene: ſo others, in

ſtudie my Ancients, of great fame and deſert, for matters triable by ey-ſight (and thereupon euident vnto all, who will reſt vpon Gods authoritie) either will not, or can not ſee that, which now I beholde as cleere as the Sunne in his greateſt brightnes: and I knowe that your Lordſhip doth no leſſe.

Yea, who would not be our ſuretie? when the ſtriuer is confuted with the verie title of the Defence, THAT CHRIST our Lord died in the time properly foretold to Daniel. Alſo, who would not acknowledge the weaknes of mans minde, when this Apologie is found extreamely needfull, for ſatisfaction of ſome Students in both Vniuerſities? One learned man of the one Vniuerſitie told mee, that an aduerſarie had turned all againſt mee, all of all degrees: in ſo cleere a caſe, that hee preſently was driuen to yeeld vnto mee, as ſoone as he heard the proprietie for which wee ſtroue. For when I told him of Gabriels prophecie, I asked him, whence the time muſt be counted, and whether? He ſaid, from the ſpeaking, and vnto our Lord his death. I bad him tell their D. that he muſt doo ſo too. So he doth, ſo he yeeldeth vnto mee, ſo our cauſe had been determined by the ſtriuer, if the blindnes of ſome had not ben meruailous: who hauing loſt their hold, (not three daies before they perceiue it, as the Babylonians) but three yeeres, yet triumph of a victorie: ſo that ſome of the other Vniuerſitie, began a little to triumph with them. Hereupon this Apologie I write in defence of my ſelfe, of Daniell the wiſe, of Gabriel the angell, and of mine Aduerſarie, againſt himſelfe: that the middle ſpace cannot by religion, learning, arte, or wit, be holden vncertaine: neither hath he Heathen concent anie thing worth, but in the parts deſpiſed, by all Writers vpon the Propheres and Apoſtles, and alſo by prophane Greekes, the moſt ancient,

and

and the lateſt. Theſe two poynts end the controuerſie. I commend to your Lordſhippes protection my cauſe: which (I thinke) ſhall more neede authoritie, than skill to defend it. Art careth not for the manie of Aduerſaries: yet to bridle manie ſtriuers vnſeaſonable and vnreaſonable, authoritie of high perſonages, (who priuately maye deale) is now for mee ſpecially requiſite.

Your Honours to commaund:

Hugh Broughton.

The Autor to the Reader.



Touching the iudgement of those Diuines, which I cyte, for their exposition of Daniels *propheeie, it were long to bring their whole style: the summe is this,* That from the end of the Babylonian captiuitie, the first seauen must be reckoned: and the last hath in it our Lords death. *With that mine aduersarie once agreeeth: yet goeth against himself, saying,* that the Angel meant no certaine time: and that 107. yeeres are betwixt the returne, and the building of the Temple. 75. *more than I hold, and 5. lesse thence to* Tiberius *than I make. The whole I make 70. seauens, and stand to that: he once 70. and againe 80. and againe a number vncertaine: which he thinketh, that Olympiades can bring to certaintie of, not 490. yeeres, but 560. precisely. And he thinketh for this to disanul the common iudgments of* Iewes *and* Greekes *vppon the Scripture: and that accompts from Olympiades with* Romanes *and* Chaldeans *can make his cause good. This I am to ouerthrow, by that wit, learning, and religion, vtterly forbid to hold vncertainty, where the limits be certain in* Daniel *for our Lords redemption. And that particulers from the Prophets, holden of Church and Synagogue, as I doe, are holden aright: and that prophane testimonies faile him. In handling prophane testimonies: The fall of* Troy, Olympiades, Cyrus *Monarchie,* Xerxes *warre,* Lysanders, Alexanders: *the distaunces of these I am driuen to handle, & proue that in all these, euen faithles* Greeks *disproue them, whom mine aduersarie followeth: and also they whom he most alloweth, do him vtterly confute. I enter abruptly into the cause, to meete with striuers, hastie to broach streames of errours.*

A DEFENCE OF I. CALVIN,

our notes vpon the Geneua Bible, Emmanuel Tremelius, Matthew Beroaldus, Henrie Wolphius, and Romists yeelding vnto them, Gilbert Genebrard, and others: for the beginning, ending, and certeintie of Daniels ſeauens, conteined in Gabriels ſpeech, the key of the old Teſtament, by H.B. of the ſame opinion in Conc. Scr.

THeir beginning is ſo cleare by the Text, that the ſharpeſt aduerſarie is driuen to grant this for their beginning, as followeth: *Quod ad rationes attinet è ſcriptura ſacra, etſi mihi quidem maximè videatur rationi eſſe conſentaneum, ut verbum exiſtimetur id ſignificare quod verſibus ſuperioribus Gabriel commemorat, verbum Iehouæ eiuſque decretum, uti explicauimus: quoniam tamen referri poteſt ad illud tempus quo res ipſa implenda fuit, non tamen quo primum enuntiata eſt, idcirco relinquatur nobis liberum, ut potuiſſe iudicemus id tempus deſignari, quo Cyrus Iudæis libertatem conceſſerus erat è Babilonica captiuitate redeundi, & inſtaurandi Hieroſolyma.* Pag. 150. Taken out of a Lecture booke written.

And alſo this much for the ending of them: *Septuaginta ſeptimanis completis excisus eſt Chriſtus.* A man would haue thought, that he who was driuen to graunt ſuch a carefull limitation for beginning & ending, ſhould not ſeeke an impoſſibilitie for a greater ſpace in the middle partes than the whole is.

Notwithſtanding his ſtriſe is againſt Art, himſelfe, Daniel, all men, and againſt an Angell, in theſe wordes: *Si Angelus dixiſſet poſt octies ſeptuaginta annos excidetur Chriſtus, hic quidem præciſe & proprie loquutus eſſet Angelus: quoniam præciſe ab eo tempore interceſſerunt anni* 560.

This is farre worſe: *Conſtat per ſynecdochen certum numerum pro incerto poni, ita in hoc ipſo Danielis loco reſtat iam nobis confirmandum: non poſſe præciſe intelligi annos* 490: *ſed alium aliquem numerum, incertum per certum*. Firſt take this much againſt his vncertainty, for propriety. Afterwardes againſt his account of 560. yeres.

1 The proprietie of Scripture whereupon actions of men muſt be altered through all the worlde, is ſurer than heauen and earth, which ſhall paſſe: but it ſhall not.

2 He that granteth an Antichriſtian, that the fulnes of time for redemption, differeth 70. yeres from the Angels ſpeech, turneth the proprietie of Scripture againſt our faith, and ſhaketh Gods word: whereby prophaneneſſe onely will beare ſway, and the Goſpell ſhall be nothing worth.

3 He maketh the Angell a greater deceauer than euer Apollo was: ſpeaking ſo, that of two thouſande yeres none euer, Iew nor Gentile vnderſtoode him vntill 1590. in a matter touching a principle of faith.

4 He maketh Daniel not to vnderſtande his owne prophecie: who yet ſaith, he vnderſtoode, and that the Angel came to teache him knowledge: and profeſſedly confuteth Daniels meaning. He ſhould haue found vpon his victorie farre more glorie, if he had plainely tolde his hearers, that he would teach Daniel better to vnderſtand the Angel: though he told them not obſcurely in diſputing that Daniel vnderſtood it not: and granteth or muſt grant that Daniel thought it properly ſpoken: and ſo is the prophet of mine opinion and with me confuted.

5 The

5 The charge to vnderſtand Daniel Matth. 24. were in vaine for a time indefinite: for ſtill the mind would be vnquiet, if 70. yeares before the worde required, that all things ſhould be performed.

6 Seauen in a trope ſignifieth many: ſo ſeauenty ſeauen muſt ſignifie an exceeding great number. So extreamitie of Iudaiſme ſhoulde be eſtabliſhed. For the Iewes looke yet for Chriſt to come, and hold him bad that preſcribeth a time.

7 The ceremonies haue no warrant from expreſſed wordes, when they ſhoulde ende: but cleane contrary, are long to continue, for any word of prophet, if Gabriels ſpeech be indefinite.

8 It were in vaine to lay downe ſo exact a Chronicle from Adam to Cyrus, that Iewes or Gentiles of olde haue rightly helde thoſe yeares plainely, the learned of them, if from Cyrus to Chriſt, where moſt neede was, a certaine ſpeech ſhoulde be vttered, but an vncertaine meaning left, and no Scripture handle the cauſe.

9 Iewes and Gentiles hitherto vnderſtood Gabriel in proprietie: and a ſmall Librarie wil affoord a hundred ſeuerall writers witneſſes hereof.

10 The deadly enemie Aben Ezra granteth, that the time is from the word to Daniel, vntil the Meſſiah is ſealed: and alſo that it is 490. yeares.

11 The Phariſees might haue obiected Scripture againſt Chriſt, Matth. 16. touching the time, if it had not properly fallen out: when our Lord doth blame them for not knowing the time.

12 Herod had not feared: nor the ſage Magy come to Ieruſalem: nor after, Andrew, the Samaritans, and they Luk. 19. Act. 2. or they that were in Barcozbas daies, looked for a Meſſias: but by Scripture. If proprietie had bin caſt off 70. yeares further, ſome ſimple, 70. yeres ſooner would

would haue looked for Christ. But none did.

13 Auctor Chazon Moed and Barbinel should iustly accuse all Christians of extreame ignorance in this text, if all haue bin deceaued, who thought that Gabriel limited the time for Christ.

14 To part an indefinite time, reason can not suffer, and no author euer went about: therefore it passeth reason to make not onely the seauentie seauens vncertaine, but the 7. also, the 62. also, the one also in his two partes.

15 Daniel knew before Gabriel came to him euerie point of that which the angel spake of, sauing the time when our Lorde should dye. Wherefore either that is it which he taught him: or he spake vntruly in promising to teach him knowledge.

Conclusion. Seauentie seauens of errours may be obiected against the inuentor of that opinion: wherefore it must be abolished.

Obiections of aduersaries.

1 The 400. yeres Gen. 15. are not exact: so Gabriels yeares, may be taken for a number vncertaine.

2 Likewise the 300. yeares Iud. 11.

3 Also the time of the three dayes, and three nights tolde by our Lord for being in the graue, are not iust so fully.

4 Likewise many expoũd the Angel as in his commentary or second speech, cutting of his last seauen in the middle, and some of the aboue named so do: therfore it is not precisely. 490. yeares.

5 As autor Concentus maketh the three yeres and halfe which are in Apoc. 13. to be spoken by a synecdoche: so may Gabriels seauens be.

Answers.

The first is exact, and alwayes hath so ben taken, from since

ſince Iſmael perſecuted Iſaak, vntil the departure from Egipt: yeares preciſely 400.

Moreover, if by a prophet from the old teſtamẽt any could proue it contrould, he ſhould helpe himſelfe nothing: for God by propriety ſhoulde tel what he meant, and give warrant for a trope.

So the ſpech of Iephte for the 300 yeresis controld by Scripture, and was ſuch as the cauſe required. For whereas the king of Ammon complained of iniury done at the comming from Egipte, not knowing, or not regardinge the 40. yeares continuance in the wildernes, it had ben a curioſitie for Iephte to be quarreling for that which nothing altered the pley: and ſo he ſpeaketh of the time from their owne ſuppoſition, 305, it was. But who in that caſe woulde be trifling for the od fiue.

For the three dayes, and three nightes, the Euangeliſts make the meaning plaine, ſhewing that the ſixt day our Lord was buried, and aroſe the firſt day.

The fourth obiection is twiſe faulty. For it woundeth the obiecter more ſharpely. For if the angel ſaid 490. yeres ſauing three yeares and an halfe, he calleth to a moſt ſtraight reckoning.

Moreouer, how can he make vp 560. preciſely, if the angel cut of three yeres & an halfe. But that the angel in his commentarie croſſed not his owne text, many lerned old and new ſhew: and to ſtriue for ſuch quirkes it is no grauitie. The vſe of the text is to ſhew the time of redemtion expreſsing a redeemer. If men further will contend, the Church of God hath no ſuch cuſtome.

Laſtly if the 3. yeres & half & Gabriels ſeauens be equal concerning trope & propriety: by a conſequent the Pope ſhuld be freed frõ being Antechriſt: by the general teſtimony of writers, that hold Daniels ſpech to be proper: & ſo a learned mã that ſo thinketh by his owne voice ſhuld diſgrace his learned works writtẽ againſt the Pope.

THAT THERE WAS NO cauſe why 560. yeares ſhould be imagined betwixt the deliuerance by Cyrus, and the death of our Sauiour.

For the whole time.

IF twentie from Nathan to Salathiel, & much the like in Salomons houſe: for that Ezekias might haue been a grandfather, at Manaſſes birth: if theſe two houſes had but 430. yeares, for twenty or as twentie: the twentie in Sainct Luke from Zororobabel, by all likelihoode can not without warrant from God come ſo farre, as to make vp Daniels 490. yeares, much leſſe 560.

If twentie can hardly bring vp ſo much: much leſſe would an heathen gather from ten Matth. 1, ſo much, by ordinarie courſe; none can affirme anie omitted.

For the Perſians 130. *yeres.*

The fiue generations (from Ioſua excluded) vnto Iaddue by common ſucceſſion, hardlie make vp one hundred and thirtie, much leſſe may mans counters ſummon them to double, almoſt.

And if Nehemiahs gouernement and Sanballats open dealing ſaw the whole 5. that are after Ioſua: it is ſtrange that his gouernment ſhould be longer than all theirs, in ſo ſmall recordes of doings.

Nehemiah, by all Ebrewes and Greekes, and all that read the Bible as ſufficient in it ſelf, is the ſame Ez. 2. Ne. 1.

So

So he muſt ſee all the Perſian times. For Iaddue who met Alexander and Darius the laſt of Perſian Monarchs is in his booke chap. 12. 22. and his owne dealinges againſt Manaſses brother to Iaddue ſonne in lawe to Sanballat, who ſaw Alexanders warres. Ioſeph. 11. ant. 7. & 8. conferd with Neh. 13. 28.

Obiection.

Bellarmine the Ieſuite from Beda, ſaith that Nehemias numbreth the high Prieſts vnto Iaddue, becauſe he touched the infancie of Iaddue, who was aged when he met Alexander.

Anſwer.

1 Manaſſes the younger brother of Iaddue, marying Sanballats daughter cauſed Nehemias troubles: therfore he ſaw their mans age.

2 He ſaw alſo Darius Codomanus. N. 12. euen by the confeſſion of M. F. Iunius.

An other obiection in Wolphius vpon Nehemias.

It may be that ſome after Nehemias death wrote the catalogue of thoſe high Prieſts.

Anſwer.

1 We ſhoulde not imagine one worke to be of two auctors, though Deut. 33. hath the laſt eight verſes written after Moſes death: by Ioſue Baua Batra pag. 15. or ſome other. For there euident mention of death went afore, but no ſuch thing is here.

2 Alſo that of Darius and Manaſſes, doth aunſwer him. And thus Nehemias age controlleth all that extend the Perſians rule vnto two hundred yeres and more: and grant him borne at the firſt returne, as all antiquitie, and the late that I know, do, ſauing one or two,

A third obiection.

Nehemias placed third amongſt the names expreſsely named (Ezr.2.2.) is not he who is neere in gouernment, Neh.1. & of that the Geneua notes auctoritie might haue warned. For that Nehemias was young, as circumſtances proue: ſpecially that he knewe not that Ieruſalem was deſtroied.

Anſwer.

1 It is ſtrange that Nehemias a Iewe, wittie and learned, coulde be ignoraunt of Moſes, Eſay, Micheas, Ieremie, Ezekiel, Obadias, Pſalm.137. Daniel: whoſe praier he ſo expreſſely followeth touching Ieruſalem: of Cyrus decree, of Zorobabels companie, of Ezras, and after fiftie thouſande returned to their countrie, ſhoulde not know that. A childe ſeauen yeares olde hardly would haue beene ſo ſimple. Marke what ſtrange expoſitions a falſe Chronicle breedeth.

2 All circumſtances proue him aged: his heauineſſe of foure moneths for Ieruſalem: his office of truſt for the kings life; his policie: yeelding an idean of a politician.

3 The notes on the Bible dedicated to her Maieſtie, as they now ſtand proue the contrarie: and vtterly reſiſt the citer of them. So vnleſſe Romiſtes and Proteſtantes, and the olde fathers will reſiſt their owne ſelues: Nehemias wil driue them all to condemne the Greeke ſuppoſed agreement of Chronicle: and to followe Gabriels. For what a vanitie and vexation of ſtudie, hath it wroght among men that would ſeeme to commend Scripture as plaine? To what inconſtancie hath it driuen men: to make their owne writings to croſſe them ſelues: and to wreſt Scriptures, beyonde all reaſon of common iudgement.

Of

A like ſtrength to the cauſe bringeth Ezra. Ebrewes, Greekes, Latines all commonly, vnleſse ſome one forget him ſelfe, helde Ezra ſonne to Saraias, which was killed when the temple was burnt. So he liuing nigh to their laſt times, controulleth the ouerreachers by their owne conſent.

So do, Sal. Iarchi vpon 1. Chron. 5. Abrabbaneel vpon Aggei: Rambam and zakuto in their ſucceſſions, & Megilah in the Talmud maketh him ſuch: as Baruchs ſcholer, & Simeony vpon Ezra named Neh. 12. from Talmud Sanedrin, maketh him the Scribe: as nothing further doubting. Athanaſius or other Greekes neuer moued anie doubt. Latines more expreſſely mention it: as olde Ierome, whome alſo H. Bullinger citeth, as Lyra, Lauater, Pellican, Sixtus Senenſis, Tilemanus Stella, and Romiſtes, in apparatu Bibliorum and vpon 2. King. 25. and all who like of 4. Eſd. 3. Wheras none yet for that point controll the auctor: none that I could heare of. Only the Rabbin zakuto forgetting the text, maketh him ſonne to Ioſedek, though in an other place he ſhewing how manie of his anceſters Ezra omitted, placeth not Ioſedek as one. And M. F. Iunius in priuat ſpeech with my ſelfe (though hereby he ouerthroweth his cauſe and my aduerſaries by his grant) maruelled that any woulde doubt of it. For his death, whether we holde with them that bring him to the Perſians end of Monarchie (as they do, who either make him to be Malachie, or to write Nehemias ſtorie) or to dye ſomewhat ſooner: we neede not to ſtriue for the extremitie of his olde age.

Obiection against that Esra should be properly sonne to Saraias.

The terme sonne may be for any posterity: and Esra is *abnepos* to Saraias: that is in the fifte descent from him.

Answer.

1 He is very simple in deede, & knoweth not Christ to be the sonne of Dauid, who is ignorant how sonne may signifie any posteritie. But we must hold the usuall signification of termes, vnles scripture driue us to seeke others that be further of.

2 It had ben a strange dealing in Esra to deriue Saraias to Aaron, 1. Chro. 5. (who is knowen vp to Adam) without omitting any one, if betwixt him and Saraias he would so pen the matter, as to deceaue his owne nation continually. Greekes also and also Latinistes commonly. None heretofore euer thought him *abnepotem Saraiæ*, nor borne after the Captiuity.

3 It can not agree with any mans nature, to haue him in record next himselfe, who is the first staine of his house if he had any betwixt to record. but to Esra Saraias was such, the first of his line that died in open wrath, therfore he would neuer haue him next himselfe, if any further kinred were betwixt.

4 The lerning and authority of Esra argueth that he was of that age, wherin ebrew was purely kept. For he could not haue bin counted a principal man amongest so many thousandes, vnles in ebrew studies he had bin of the ebrew prophets education: as the talmud maketh him scholler to Baruc, & the Iewes generall consent holdeth, and the Greekes with Latines much in the same rate.

Tou-

Touching the obiection that as Esra ouerskippethin one cataloge certen generations, (by Zacuto seauen, in dede but six) so well he might omit some betwixt Saraias and himselfe, it may sone be answered, that as the one is sure by a scripture, so should the other haue bin, if any such matter were. but it is not. therfore I will no more beleue any to be betwixt Saraias and Esra, then betwen these, Salmon, Booz, Obed, Iessai. Betwixt them, some haue imagined some: none of accompte, any betwixt these two.

Obiection.

Nehemias should exceede common old age, and Ezra specially.

Answer.

Suppose Nehemias aged but twelue yeres: according to Iosephus recorde (antiq. 11.4) for the youngest in the roules of the returned. So he might see Alexanders warres vnder one hundred and fortie, younger then Galen. Neither was that age anie where straunge. Dauid Meneuensis saw yeares one hundred fortie and fiue. A Beuerley man of late was reported to dye at one hūdred thirtie and fiue yeres, of whose age great examination by great mē was said to be had. Plinie recordeth many aged betwixt a hundred thirtie and fiue, and a hundred and fortie, found together in small quarters of Italie. By Epimenides of a hundred fiftie and seauen in Plinie, Phlegon, Lucian, with Arganthonius of a hundred and fiftie, in thē frō Anacreon and Herodotus, & M. Apenius well knowne of that age in Plinie lib. 7. cap. 49. by them Ezras case will not be strange. For if prophane late matche or passe Ismaels old age: it should not be thought strange that one as Ezra an other Moses for law, should for olde age come neere Isaakes yeares: when a prophecie from God

Gesnerus out of Bales.

God, zach. 8.4. had promiſed that olde folke vſing ſtaues in their handes, ſhoulde ſit in Ieruſalems ſtreetes. That prophecie might warrant vs that ſome ſhould be found verie aged. Through Europe a forged Philo hath long ben receaued, cited in commentaries infinitely, in which Mardochai is aged a hundred ninetie eight yeares. The countries who receiued him ſhould not hold Ezras yeres ſtrange. Codomans imitatour that maketh Obed and Ieſſai new fathers at a hundred ſixtie one, may not blame this. But I ſee no neceſſitie why we may not thinke that Ezra died ſome twentie or thirtie yeares before Alexanders Monarchie, as I haue before handled: though for the common opinion we place him in the laſt times of the Perſians exactly. So his age ſhall haue no vnlikelihood in it: euen to an heathen iudgement. And thus by two good witneſſes the Perſians Monarchie is drawne within the compaſſe of one hundred and thirtie yeares, from the ſuppoſed two hundred or more.

For the ſpace betwixt Cyrus and Aggai, prophecying: that it is nothing neere 107.

From the temple built vnto Tyberius his eighteenth, D.R. hath fiue yeares leſſe than I lay. That ſpace by our agreement is paſt fauour to his part: wherefore the ſpace betwixt Cyrus and Aggei remaineth to be tried. That it is nothing neere 107. yeres, nor more than 32. weigh all proofs, of coniectures manie, ſome ſurer and better ſtanding, ſome demonſtrations may be ſeene.

1 Mardochei is held then aliue, captiued with Ieconias: ſo held al the milliõs of Ebrewes & Greeks, all that our lãd bred, all ſimple that are turned to the text: & that proofe, or none, is enough, his age and his vncles daugh-

ters

ter ends the controuerſie. By my account he ſhoulde be a litle elder than Daniel was the third of Cyrus.

Bellarmine had rather grant him yeeres one hundred ſixtie fiue than to deny him to be captiued: for which point Paulus Burgenſis and Caietanus haue been continually reiected which opinion is reuiued by Druſius, Scaliger, Iunius and Pererius: but againe reiected of later.

Againſt that, for Romiſtes Bellarmin vpon Eſters booke hath arguments acceptable: de verbo Dei.

For Ebricians, theſe auctors cite the Iewes common opinion, Talmud in Megilah, Midras Megilah, Aben Ezra, Salomoh Iarchi, Ralbag, Maharam Garma, R. Eleazar: Salomoh Ben Elkabez, Iacob ben Nahum, Geon, Eliſai Galico, the large Chaldean paraphraſtes, all theſe vpon Eſter: ſo Bochai vpon Exod. 17. bringing Mardochai of Saul and Kis. None haue one ſyllable ſhewing that any of their nation euer doubted whether Mardochai were captiued.

It can not ſtand with modeſtie to refuſe the vniuerſall conſent of a nation, for iudgement in a narration in their owne language, & of their owne common weale: whereof yerely two thouſand yeeres they haue kept a remembrance and continuall meditation in their common place bookes and praier bookes.

Theſe tranſlaters in the Latine tongue the beſt in Ebrew skill, Munſter, Vatablus, Pagnin, with Montanus, Boderianies, Raphelengius: Tremelius the moſt exquiſit of anie, whom Iunius in the margent keepeth vnaltered: and commentaries all that I haue ſeene, ſauing the few aboue named: theſe cut of the doubt.

So do manie Chroniclers, though to their owne whole ouerthrow for the Perſians two hundred yeres or more: mans teſtimonie is ſtrongeſt againſt himſelfe. Take theſe

Lucidus,

Lucidus, Maſſæus, Curio, Bucholcherus, Bunting, Bullinger, Chytreus, Funſchius, Vignier, Schubert. Codoman: all confeſse either in worde or ſo placing Mardochai, as with Iechonias he might be captiued. When ſo manie learned confeſse that wherby they fall: can one in their companie proue that they confeſse erroneouſly?

2 The returned built the temple. Ezra. 6. 14.

3 The children which had been in captiuitie, prieſts Leuites, and the reſt, celebrate the dedication. verſ. 16.

4 Zorobabel and Ioſuah are expreſsely named returners and builders: two in office together neuer were 107. yeares.

5 Aggei (2.4.) by the iudgement of all commenters ſpake of men that had ſeene the former temple in age of diſcretion, 90. yeares aged they ſhoulde be by mine account. That I trow is enough, not 160. as for the obiection that his ſpech is a wiſh, none euer had ſuch a ſpeech in vre: as who of you: for O that one of you: a prouoker ſhould not go againſt the whole ſtreame of learned.

6 It can not ſtande with reaſon that God ſhoulde bring 50000. home in fauour and of 107. yeres tell them nothing of redemption, but delite in their ſonnes vnafflicted for his truth: while yet ſucceſſion of prophets was to continue. And the like breaking of was not ſince Adams time: to haue times vnrecorded and without anie action touching God.

7 No Iew nor Gentil brake of the ſucceſſion of prophets betwixt Samuel and Malachie: but from Daniel to Aggei 107. yeares ſhould breake it of.

8 The Ebrewes generally hold it but as 70. yeares from Sedekias fall to Aggai. Abenezra goeth foureteene yeares further as I doe. I neede not to regard Sadaias vpon Dan. 9. iarring from all his owne nation. They be followed by Greekes, Theophilus, Theodoretus, and Clemens,

Clemens, daſhing therein the heathen accompts of Cyrus and Cambyſes, held onely for a thing of toleration in talke to Heathen, not of exactnes.

9 S. Ierome alſo, and after him Latines full many, follow the Ebrewes.

10 He ſhould not pretend defence of antiquity, which hath it more againſt him then I am.

11 The whole tenor of Aggai argueth a ſpeech uttered to the returned, rather then to a new age: as their thinking that it was not time to build: and the famine while they intermitted, and all ſcarcity, and ſuch: without any one ſyllable betokening a new age.

12 It were ſtrange that Aggai ſhoulde in fiue prophecies four times record the day of the moneth: and one day twiſe, if 2. of Darius ſhould be ſtragling, & haue not any for to ioyne it to ſtory. But by the 20. making vp 50. from Cyrus it hath, a certaine ſumme: euen 32.

Many learned rightlie marke and Ebrewes generallie cited by Aben ezra vpon Ezra. 6. 14. that Darius and Artaxaſt are the names of that king vnder whome Aggei prophecieth and Ezra returneth: and who ſo thinke otherwiſe will make a ſtraunge penning of Ezras ſtorie. That being ſo holden, the troupes of them that ioyne Artaxaſt his 20. to the 50. from Cyrus firſt, ſet his ſecond at 32. of which point more ſhall be ſpoken hereafter. And ſo Aggei conteineth as fit a ſpace both for the returned from Babylon to be yet of actiuitie about his temple, with their children alſo of iudgement and ſtrength: as the men of middle age at the ſtarres appearing when our Lord was borne, & with thē their children of his age, might together ſee the temple of his bodie, after two & thirtie yeres, raiſed vp. God chooſeth times reaſonable, likely, and like: for his dealings: and eaſie in ſtorie to be conſidered and remembred.

Talmud in Iebamoth. pag. 21.b. Abiabba neel flieth frō the Talmud to a fable of Iosephus Ben Gorion: of fire hid and made like oyle: yet he disdained to accompt a-nie thing of the second of the Machabees for his strength vpon Aggei.

13 When they built an altar a prophet was to teache them from God: howe without fire from heauen they might sacrifice, by ordinarie fire (I see no better opening of that action) but in any record none haue we amongst them but Aggai and Zacharie, & Zacharie is called Naar, a Iustie man or young man, which for one much aboue fiftie would be a strange speech: so he shoulde be about twentie at his comming home.

14 zacharie telleth of their fathers consumed: which to the returned may be spoken but not of the returned.

15 Also the fasting for Ierusalems destruction, and the naming of the famous anger for the seauentie yeres, that will admit none other sense but the seauenty of captiuitie: famous to be knowne by that generall name, which if seauentie more had beene past, it had beene an vnfit speech: that was mistaken by antiquitie to be seauentie from Sedekias, and all circumstances might agree well with the eighteene yeeres since Cyrus, as Ebrewes, Greekes and Latines guessed, but that a flat Scripture calleth for thirtie two yeres: eighteene more making vp fiftie.

16 The people were generally so tractable vnder Aggai and zacharie as neuer any such number: and such as captiuitie might well be thought to tame.

17 As Laertius noteth that Epimenides was fiftie & seauen yeeres a sleepe. So here all Iuda shall be longer a sleepe, without any one sillable in record, what any one doth all the while: by the hundreth and seauen yeres.

18 Nehemias demaunded in what case they were at Ierusalem which were the remnant of the captiuitye: in the 20. yeare of Artaxerxes, wherfore the space thence to Cyrus was such as mans age from the captiuity might yet suffer some good sort aliue.

19 If Ierusalem had bin vnwalled aboue 120. yeares,

Nehemias

Nehemias would not, as he did, take a ſodaine griefe, for ſo ſtale a matter. But for ſeauen ſeauens now ending, and touched by Gabriel for the building of Ieruſalem, he might by iuſt lykelihoode take a griefe.

It was neuer found in anie auctour, that an whole being laid downe, partes ſhoulde be ioyned to in quantitie iuſtly making vp the whole: and yet ſhoulde not belong to that matter, but to an other. Wherefore the Angels partition of ſeuen ſeuens, ſixtie two, & one: from the going foorth of the word vnto building of Ieruſalem, and thence vnto our Lordes healtie paſſion, muſt not onelie make vp the whole, but muſt haue ſome cleere reaſon for the firſt and laſt part: otherwiſe the partition had bin without iudgement. But for the laſt part: a defender in common conſent is needleſſe: wherefore the troubler of the firſt part ſhould ſeeme troubleſome, againſt art.

20 That Nehemias had relation to Gabriel for building of Ieruſalem (for which worke ſeauen ſeauens are ſet a parte Dan. 9.) the whole imitation of Daniels prayer which Nehemias followeth, more then euer Virgil followed Homer, or Tully Demoſthenes, that imitation maketh plaine, that to Daniels Chronicle he had relation.

21 No other reaſon can be rendred, why 49. yeares ſhould be ſpoken of alone Dan. 9. but for the time of the chiefe worke for building Ieruſalem: and ſo much is grãced by many, as by Maiſter Scaliger himſelfe, who yet can not ſee howe from that partition to make vp the whole ſumme of Daniels foure hundred and ninetie yeeres.

22 The 46. yeares Ioh. 2. for building the temple, which was begon in the firſt, and hindered in the third of Cyrus, fitly agreeth with this accompte. For Nehemias finiſhed great workes about the temple: and it is doubt-

les that the rancorous Iewes which for a four yeres continued worke, bring 46.to cauſe our Lord his ſpeech hatefull, woulde omitte no whit that touched the Temple.

23 Aben Ezra vpon Dan.9.he the deadlieſt enemy for Chriſte ſo caſteth the time: and ſaith that he had record of Perſians for that time.

24 Ioſephus likewiſe in Euſebius Demon.8. hath the like time: whom Clemens following, againſt his account for the ſeconde of Darius, giueth 49. yeeres to the laſt building of the temple. Cedrenus alſo muſt ſo be conſtrued: or to ſpeake nothing.

Clemens can not otherwiſe make theſe words reaſonable: *That in ſeauen ſeauens the Temple was built, it is manifeſt: for that is written in Ezra.* Nowe what Oedipus coulde euer gather that from Ezra, but by referring Nehemias ſadnes to Daniels ſeauen ſeauens: and thereby gathering the chronicle of Ezra? And it appeareth by him that this was a common opinion in his age: otherwiſe no man can ſee by anie particulars in him howe to bring that about.

25 Moreouer Cedrenus citing Ioſephus for 480.yeres thence to the ruine of the temple, ſheweth how in Ioſephus daies this account was receaued.

Obiections.

Why admit I not Ioſephus for further times: agreeing with heathen?

Anſwer.

Becauſe when hee writeth in Greeke he will often ſpeake as common prophane Greeks record: yet cloſely in certeine places will ſhew what he meant: but if Ioſephus teſtimonie may ſerue, the cauſe is ended. For he maketh Nehemiah to be of the captiued.

Obiection

Obiection against Cedrenus.

He is of as great authoritie as Legenda aurea.

Answer.

The simpler the man is and in a matter of difficultie agreeth with Scripture against him selfe for other places, the more it appeareth that others better learned left vnto his handes a tried account, or sheweth how the angels wordes brought that about, which otherwise mans vncertainty woulde hardly haue found out: and I dare beleeue Cedrenus and Iosephus, if Daniel and Gabriel be their surety before 185000. Chaldeans or Olympiques, of whose vanitie we will speake anone.

That none shuld thinke it aboue the space of a Iubilie from Cyrus first to Nehemias gouernment: twelue men of twentie two returned with Zorobabel liuing to Nehemias gouernement, will bring a reasonable proofe. These be the men, chiefe men in the sacrificers courses. First Seraiah. Seconde Amariah. Third Malluc. Fourth Chattash. Fifth Shebania. Sixth Charim. Seaueth Meremoth. Eighth Ginnethon. Ninth Abia. Tenth Miamin. Eleuēth Bilgai. Twelfth Shemaiah. By a iury of such twelue men soone might it be tried, whether it could well be aboue fiftie yeeres that Iuda shoulde be at home hindered without the possession of a walled citie. Their sonnes & more continuing in their office thence vnto Darius the last, and lustie Sanballat hauing a daughter a matche for Iaddues brother, these may make all agree with Maister Scaliger: and M. Iunius my aduersaries: now my partners for the rest of the Persians times, that it can not be anie longer than I make it. *Hereby it appereth that not the third part of* 107. *are frō Babels fal to the erection of the temple: nor aboue one Iubelie to Nehemias gouernment* 18. *yeres later.*

And thus much for argumēnts out of Scripture, some I brought

I brought touching Heathen, as Anaxandrides, Polycrates, Epimenides and other ſucceſſions of liues. Them I wil cleere more brightly. Alſo I ſpake againſt the credit of the prophane Greeks, & Olympiades, & Chaldeans, & therein of Chronicle from Romes antiquity, which hereafter I will purſue: and confute ſome others alſo.

Of Anaxandrides and Leonidas.

In Sparta Anaxandrides is of Crœſus age: his courageous ſonne Leonidas fighteth againſt Xerxes, examine the diſtance, and firſt ſtories. Thales Alyattes, Laby-net or Nabu (cad) net are of one age. Crœſus Anaxandrides and Ariſton alſo in Sparta ſetled in the kingdome. Therefore ſome thirtie yeares might well be ſpent betwixt that & Babels fall. Now at Xerxes wars, Demaretus ſonne of Ariſton was yet ſo young that he could trauell to Perſia, and Leonidas a luſtie ſouldier.

Obiection.

They might beget them in their olde age, and they might alſo be old.

Anſwer.

Strange ſhifts for ordinarie examples are needeleſſe.

Of Polycrates.

Polycrates wealth he was Amaſis friende in Socrates village, was grainted Iſmenias, Plat.

Obiection.

That Polycrates was a Theban by Suidas, not of Samos: nor the man familiar with Amaſis.

Anſwer.

If Suidas fragmentes may ſerue in Anacreon, the Samian Polycrates flouriſheth 108. yeeres after Cyrus begin-

beginning. Wherefore Cyrus muſt ſpende muche of his time before Baltaſars death: and ſo by Suidas the concluſion ſhall come to the ſame paſſe, by Polycrates the Samian, whether Plato meant, it may be doubted.

Of Epimenides in Laertius.

Epimenides antiquitie matcheth Solons, which may by great argument touch Nabucadnezars. If his olde age reach vnto Nicias of Niceratus, who was kild in the Peloponneſian warres: the ſpace from Babels fall to Nicias can hardly be more than I caſt it.

Obiection.

It may be Laertius was deceaued.

Anſwer.

For the record he ſhould hardly be, ſeeing for it as famous Theopompus is cited not only by him, but alſo by Plinie, by Phlegon, and by Lucian. Moreouer Gnoſij giuing him three hundred yeares of life, confirme the other opinion. I grant him one hundred and fiftie by my limites, by the ſame limites the prophane account will make him drawe toward three hundred: ſo this ſheweth that Theopompus ſeemed to ſpeake vpon ſome great report.

Other ſucceſſions of liues.

From Dropides brother to Solon of Ioſias time are deſcentes: Critias, Calæſchrus, Critias one of the thirtie tyrantes after the end of Peloponneſian warres. Without great reaſon we can not giue aboue two and twenty yeres or thereabouts to a ſucceſſion, as ſhewes Euſebius by common courſe of Examples. Therefore this example of Platoes kinred may pacifie the ſtrife. The verie ſame which my learned aduerſarie brought againſt me.

Of

Of Apryes, Amaſis, Pythagoras, Lyſis, and Epaminondas.

Apryes (Chophra in Ier. 44.) reigned in the eight of Nabucadnezar. Clem. 1. ſtrom. and Marianus Scotus. Amaſis ſucceedeth him, with whome Pythagoras was familiar. Lyſis was Pythagoras ſcholler, and he taught Epaminondas: in youth fellowe with Philip of Macedon. who died but ſeauen and fortie yeeres olde. Iuſt. 9. he that would haue aboue two hundred yeeres for fiue ſucceſſions, whereof three ſeeme almoſt equalles, muſt ſeeke for ſtrange corners to picke ſome colourable matter.

From the ſame Apryes we may gather how, much of Cyrus times were ſpent vnder the Babylonians. For Cambyſes married Apryes daughter Herod. 2. ſhe would haue been a verie ſtale maide for a Perſian Monarch, about ſeauentie yeeres after her fathers reigne. Adde vnto this, that in Herod. 1. Darius Hyſtaſpis was ſome twentie yeeres aged when Cyrus went into Tomyris warres. betwixt which and Babels fal Herodotus and others place not much time. he liued in all but fortie and three yeeres Cteſ. Therefore after the taking of Babell about three and twentie yeeres, would ende Cyrus, Cambyſes, and Darius *Hyſtaſpis* reigne. where ſome haue ninetie and three: for Cyrus, thirty & eight as Theophilus: for Cambyſes, nineteene as Clemens 1. ſtrom. thirtie and ſix for Darius, as *Herodotus*. And we differ but this much.

Of Cyrus.

If this ſerue not reaſonably, ſee whether Cyrus age onely will not ende the controuerſie by the teſtimonies of Greekes. Cyrus liued yeeres one hundred by writers Aſſyrjake, Perſike, Oneſicritus, Lucian in Macrob. About ſeauen and twentie he was made General: as Xenophon doth

doth teach, vs to gather. 1. pæd. he liued but three yeeres after Babels fall. Seder Olam, Scaliger, Iunius, Schubert, and Chytreus giueth him no ſole gouernment ouer Iuda. So ſome ſeauentie yeres he ſhould ſpend in conquering East and West countries, whereof Cteſias recordeth manie East, Herodotus manie West. And as Daniel and he died much neere in time, ſo ful wel they might be borne neere in time. And this is agreeable to Gods comfort: that ſendeth a medicine before the ſore: as Mardochai prepared for Haman: ſo Cyrus, a comfort againſt Babel. Medes & Perſians help Babel, as ſomwhat inferiors: & at the laſt being victors plead that they were neuer vnder thē. Wherby for the monarchs the ancient Greek writers before Alexanders time count not Babylonians anie of power but Aſſyrians: and Medes foure ages or leſſe: and next the Perſians. Now the Perſians reigned litle aboue two hundred yeeres ſince ſubduing of the Medes, which was in Cyrus firſt dealinges. Wherefore about ſeauentie yeeres of two hundred for Perſians gouernment ouer the Iewes may be ſubducted: and then our number of one hundred and thirtie will pleaſe heathen. Dionyſ. Halicar. 1. antiq.

Lilius Giraldus, in treating of Poets liues and placing Darius Hyſtaſpis in Olympiad 80. ſheweth alſo muche of the Perſian ſway, and the Babylonians to be ſpent together: whereby heathen that ſkant heard of the Babylonians, as I ſhewed, might well giue that time of Empire to the Medes. in Strabo Nauocodroſor is likened to Hercules. for conqueſt euen to Spaine: Geogr. 15. which thing might well be done when thirteene yeeres his ſhips beſieged Tyrus: that then Spaine rude and vnarmed might be ſomewhat viſited by his campes, yet Nabucadnezar as a winged Lion ſoone came vp: and by his ſeuen yeres madnes was in ſuch diſgrace: that Greekes the babes (as Plato recordeth in Timæo) hauing not at home

in Solons age anie ſtorie of a graye heade, I cant coulde heare of anie great Empire Eaſtward of his. And Cteſias who pleadeth Perſian court-rolles for his moniments doth paſſe ouer the Babylonians as vnheard of. This beeing duely conſidered the Greekes will be frendes to me, for old acquaintance: who of a childe was more acquainted with them than with Latines: and will confeſſe that they neuer meant to trouble me for the Perſians rule ouer the Iewes: but to ſhewe what the Perſians in their glorie claime, ſince Cyrus youth, and firſt ſucceſſe in warres. If they will not ſtand with me thus: I will bewray them, and ſhewe the worlde that commonly they deſerue but ſuche credit as Epimenides their prophet and Paule our Apoſtle giueth to the Cretes, that: Cretes are aey lyars.

Of Greekes nullitie.

I might diſgrace their ſkil for antiquity in their great diuerſitie, for Homers age, who hauing written fortie and eight books with mention of moſt townes in Greece: yet hath halfe a ſcore of auncient writers differring ſome foure hundred yeeres from others when he ſhoulde liue, by gathering his diſtance from the warres of Troy, which, Greeke diuines as Tatianus, Clemens Africanus, Euſebius, ioine to Salomons times. But I will combat with them touching matter moſt litigious in my caſe: for their diuerſitie after Alexander ſonne to Amyntas of Darius Hyſtaſpis age: which Alexander kild Darius Ambaſſadours and was with Mardonius Xerxes Generall. Him Perdiccas did ſucceede: of whom Thucidides writeth that he died in the third yere of the Peloponneſian warres. That Perdiccas reigned yeres by Nicomedes fortie and one, by Theopompus thirtie and fiue, by Anaximenes fortie, by Hieronymus eight and twentie, by Marſias and Philochorus but three and twentie. This diffe-

rence

rence citeth Athenæus mentioned in a moſt learned aſſemblie of men moſt ſkilfull in Greeke auctours. As was Maſurius a Lawier, Monius a Poet, famous Plutarch, Leonides Eleus, AEmylianus Mauritius, and Zoilus a moſt fine Grammarian. Alſo philoſophers manie: Pontianus, Democritus and Philadelphus: Oratours manie, with Vulpian that woulde not admit one worde without authoritie. If theſe heathen Greekes of all countries and profeſſions knewe no certeintie nor regarde Grekes for their owne age: ſhould we to diſturbance of all diuines reuiue their fame? Neuer by my conſent.

An obiection from Thucidides.

Thucidides an Athenian being aliue in the *Peloponneſian* warres maketh it fall out fiftie after Xerxes wars; he for ſo late times might ſee the truth. Thuc. bell.

Anſwer.

M. Ioſeph Scaliger noteth that ſomtime writers ſpeake againſt their owne knowledge touching times. Conceits beſt knowne to them ſelues moue them. And Thucidides might hope that his citie of Athens might in time be thought a long ruler of Greece: and thereupon woulde not ſticke to ſpare ſome vntruths. Or otherwiſe as men buſied ſlippe muche in plaine matter, he might likewiſe. And if all were grauted him: yet from other partes ſo much maie be ſubducted as we needd. But I will bring an inſtance from the tripping of a greater man, for times neere him. Plato is the man: euen the ſtatelieſt of all Greeke prophane auctours. In emend. temp.

Athenæus bringeth in one that checketh Plato for mentioning of Pericles death as paſt a litle time while ago: & of a matter in the ſame ſpeech done the laſt yeere

afore the telling, which yet was foure and twentie yeres after Pericles death. If Plato was knowne to be so negligēt in marking times, Thucidides alone hath no great authoritie: against whome I will haue more, if I see occasion to examine by partes, Eratosthenes account.

Thucidides condemnation of Greekes.

He blameth the Athenians as grosse for report of late and most famous matters of Athens: as not knowing & mistaking which of Pisistratus sons was kild by Harmodius and Aristogiton: yet they were kings in Athens. Likewise he blames other Grecians for manie famous present thinges, and not forgotten by reason of time; in which (as touching kinges of Lacedemon) writers extreamelie missed. There he laieth downe this sentence: "That the most parte take no paines in seeking the truth: And blameth euen historiques for fauouring acceptation of the hearers more than the truth: amongst whom, his commēter noteth that he nipped Herodotus. We might as well thinke him touched with the errours of his times.

Pausanias testimonie.

He blameth them no whit lesse. For this report he affoordeth them: that Greeke recordes for the most part differ one from an other: and for the most thinges Greekes haue sundrie opinions, in Arcad. pag. 280. and Bœot. pag. 294. and Messen. pag. 112. of the Greeke printed in 1584.

Plutarchs testimonie.

Plutarch in Solon sheweth that Greeke Chroniclers thought by reason of times difference that Solon coulde neuer be with Cresus: whome he answereth that their chronicall cannons coulde neuer be brought to agree-

ment

ment (by anie thing commonly acknowledged) for all the paines beſtowed in the kind.

And in Numa he ſheweth that times gathered from Olympionicæ deſerue no credit.

Continuall diſagreements.

The differences betwixt *Phaneas*, Ephorus, Timeus, Clitarchus, Eratoſthenes and Duris in Clemens Alexandrinus from Trois fall that is from Salomons reigne vnto Alexanders voiage, is tedious to be repeated. By Duris it is one thouſande yeeres, whereof by Scripture about 410. are paſt by Nabucadnetzars reigne: and ſo by a conſequent the *Perſians* ſhould reigne not one hundred and thirtie yeeres, but aboue fiue hundred. So Greekes haue from Adam to the flood in him two thouſande two hundred fortie and eight, for one thouſande ſix hundred fiftie and ſix, from *Sem* to Abraham one thouſande two hundred and fiftie for foure hundred & fiftie, from *Iſaak* to the partition of the land yeres ſix hundred & ſixteene for foure hundred fiftie & two. Thence to Samuel foure hundred ſixtie and three for three hundred & fiftie, and for the kings, fiue hundred ſeauentie and two (that came ſomewhat neere. About fiue hundred and tenne it was) and for the *Perſians* one hundred thirtie & fiue. If when Scripture directeth to a moſt exact ſumme, men miſſe ſo much: we ſhould hold only the plainenes of Gods word as in the Ebrewe text it was moſt purely kept, and not mans opinion, our ſquare. Neither ſhould we maruell at heathen miſſing for the *Perſians*, as we expounde them: when Greeke Chriſtians who haue ſcripture to direct them giue the iudges foure hundred ſixtie and three, whereas from the Lambe vnto the temple all is but foure hundred and foure ſcore. 1. Kinges. 6. 1. whence muſt be

ſubducted

ſubducted fortie for the wildernes, ſeauen for conqueſt, fortie for Samuel and Saul, fortie for Dauid, and three for Salomon.

A kinde of helpe.

But as diuines haue bin deceaued for the Iudges, reckoning the oppreſſors yeeres ſeuerall from theirs, which were within theirs in deede, and ſhoulde nothing haue augmented the ſumme: euen ſo were prophane Greekes, as we vnderſtande them. both for reckoning Paras firſt times ſeuerall from the Babylonians, which yet fell out together: and afterwardes fellow rulers as ſeuerall. And the curing is not hard, with tractable iudges. Iudge what I ſay. Darius Hyſtaſpis liued about ſixe and twentie yeeres while Iaddue was vnder Perſia. After his death two bretthren haue the famous gentle ſtrife. Iuſt. Xerxes in warres reigneth, Artaxerxes at home, the ſame time: otherwiſe Themiſtocles coulde not flie to them both. Artaxerxes reigning one and fortie yeeres, dieth in the ſeauenth of the Peloponnetian warres. Thucid. & Diod. Thereby Thucidides is contrould for making the Peloponneſian warres fiftie yeeres after that of Xerxes: wherein Ariſtides the iuſt bare ſwaye: whoſe daughter Socrates married (Suid. in Socrates) and he was but ſeauentie at ſeauen and twentie yeres after that warres when he died. Though by a ſhift one ſay that he might beget that daughter in his olde age, at the warres end: yet ſhe ſhoulde be ſeauen yeeres elder than Socrates, without anie reaſon of likelihoode. Nowe to this Artaxerxes Ioſeph Scaliger will not ſticke to ioyne preſently Artaxerxes Mnemon with Darius Nothus, which Mnemon commeth within nine yeeres (in Clemens) of Alexanders monarchie, and reigneth yeres but fortie and two. Thus

Ctes conferred with Herodot.

Laertius.

ſcantly

ſcantly wil that be made vp which might make the reſt vnder Greekes and Romanes three hundred and ſixtie to agree with Gabriels foure hundred and ninetie yeeres. Therefore Plutarch to fill vp the common ſumme giueth him ſixtie and two yeeres of reigne and ninetie foure of life. not knowing Daniels viſion againſt the Perſians at ſharpe ſwift Tigris: nor bookes opened before the firie throne iudging the Perſian beare: nor comparing Leuites a ſcore Neh. 12. with the Perſians: nor yet Amyntas king in Macedon the thirde of the Peloponneſian warres: whoſe ſonne Philip reigned but twentie yeeres. Athen. and Alexander but ſix before his monarchie. Thucid. bok. 2.

Moreouer Amyntas him ſelfe reigned but few yeeres. two of his elder ſonnes not long: Philip died at ſeauen and fortie, who was brought vp in Epaminondas fathers houſe. Thus the Perſians by Greekes will not exceede.

Againſt Eratoſthenes account.

This ſtanding thus: howe can Eratoſthenes ſay true, whom in Clemens pag. 126. (though Clemens reiecteth him as deceaued) yet ſome great men greatly follow? He hath theſe diſtances. From Xerxes voiage to Archidamus warres eight and fortie yeeres. That ended at ſeauen and twentie. There Athens loſt the ſuperiority of Grecia and Lacedemon, by Lyſander gate it. which they loſt at Leuctra, where Epaminondas the Theban victor died after 34. yeeres. And thence to Philips death, who died 47. yeeres old, he reckoneth yeres 35. But how could he be a fit companion for Epaminondas: or yet ſonne to Amyntas: reigning young and but a little while. Polybius granteth the Lacedemonians but twelue yeeres of quiet ſuperioritie pag. 1. & Iuſtine abridging Trogus Pompeius maketh Amyntas ſon to Menelaus brother to Alexander

who

who reigned in Darius Hyſtaſpis daies. whereby it appereth how little credit old Latines or ſome Greekes gaue the other Greekes for theſe times: and how Plutarch had iuſt occaſion to condemne the Greeke Chronicles.

Of Olympiades, Romes antiquitie and Chaldeans.

This threefold thred was ſpunne againſt me: though I had cut the knottineſſe of them: as Alexander did the Gordian knot. For Olympiades Phlegon is the moſt famous auctour whom Chriſtians cite: ioyning his Olympiade two hundred and two in the fourth yeere to our Lord his death. If I grant anie thing good in this account I muſt bring Cyrus reigne ouer Iuda vnto Olympiade the eightith. For the vſe of ſtudentes I will affoord Phlegons whole treatiſe: that young men may ſee what ſtuffe men bring againſt proprietie of Scripture: afterwards I will ſhew further their nullitie: & how the citers of them by their owne auctours are condemned. I will abridge and tranſlate anone ſo muche as I neede. The Grecian may take all.

He ſhall finde their antiquitie not greatly farre from Hercules: whoſe ſonne Tlepolemus was Agamemnons ſouldier. whereby Cyrus may well be caſt to Olympiad eightie or yeere three hundred & twentie after their beginning, which thing will finiſh this combat. Yet I loth that helpe, where Apollo is the counſeller of the games: a peſtilence ioined to their beginning: a ſpiders webbe couering of their garlande: and Choræbus the firſt man (in Pauſanias) whence the accoũt is fetched. And I marnell at my aduerſarie who counted my doctrine againſt Choræbus and him, to be Chorębus harnes. The defence of this Olympike ſtuffe beſt deſerued that name. But now looke to *Phlegon*.

ΦΛΕΓΟΝΤΟΣ ΑΠΕΛΛΕΥΘΕΡΟΥ
Ἀδριανῦ καίσαρος περὶ τῆς Ολυμπίων.

Δοκεῖ μοι χρῆναι εἰπεῖν τὴν αἰτίαν δι' ἣν τὰ Ολύμπια τεθῆναι συμβέβηκε. ἐστὶ δ' ἥδε. Μετὰ Πέισον καὶ Πέλοπα, ἐπὶ δὲ Ἡρακλέα τοὺς πρώτους τὴν παλαίγυιν καὶ τὰ ἀγῶνα τὰ Ολυμπάσιν ἐνησαμένους, ἐκλειπόντων τῆς Πυθοπυθίων τὴν θρησκείαν χρόνῳ τινὶ, εἰς ὃν ἀπὸ ἰφίτου Ολυμπάδες ὀκτὼ καὶ εἴκοσι καταριθμοῦνται, εἰς Κόροιβον τὸν ἠλεῖον, καὶ ἀμφησάντων τὸν ἀγῶνα σῶσαι ἐνέστη καὶ τὰ Πελοπόννησον. Λυκοῦργος ὁ Λακεδαιμόνιος, υἱὸς ὢν τοῦ Πρυτανέως, τοῦ Εὐρώπου, τοῦ Σώου, τοῦ Προκλέους, τοῦ Ἀριστοδήμου, τοῦ Ἀριστομάχου, τοῦ Κλεοδαίου, τοῦ Ὕλλου, τοῦ Ἡρακλέους καὶ Δηϊανείρας, καὶ ἴφιτος, ὁ Αἵμονος, ὡς δέ ἔνιοι Πεφυκονίδου, ἑνὸς τῶν ἀπὸ Ἡρακλέους ἠλείων· καὶ Κλεοδένης ὁ Κλεονίκου Πεισάτης βουλόμενοι εἰς ὁμόνοιαν καὶ εἰρήνην τὸ πλῆθος αὖθις ἀποκαταστῆσαι τήν τε παλαίγυιν τὴν Ολυμπικὴν ἔγνωσαν ἀνάγειν εἰς τὰ ἀρχαῖα νόμιμα, καὶ ἀγῶνα γυμνικὸν ὅπως τελέσαι. στέλλουσι δὴ εἰς Δελφοὺς χρησόμενοι τῷ θεῷ εἰ σφίσιν συνεπαινεῖ ταῦτα ποιῆσαι. ὁ δὲ θεὸς ἄμεινον, ἔφη, ἔσεσθαι ποιοῦσιν. καὶ προσέταξεν ἐκεχειρίαν ἀγγεῖλαι πάσῃ πόλει τοῖς βουλομένοις μετέχειν τοῦ ἀγῶνος· οὗ προαγγελθέντος καὶ τὴν Ελλάδα καὶ ὁ δίσκος ἐχάφη τοῖς ἑλλανοδίκαις, καθ' ὃν ἔδει τὰ ἐλύμπια ἄγειν. Οὐκ ἄγαν δὲ προσεμένων ἡ ἀγῶνα, ἀλλὰ δυχεραινόντων, τῆς τε Πελοποννήσου λοιμὸς ὑπεγενόμενος, καὶ φθορὰ καρπῶν ἐλυμαίνετο αὐτούς. οἱ δὲ ἀποστάντες πάλιν τὸν περὶ τοῦ Λυκοῦργον ἠτοῦντο τοῦ λοιμοῦ παῦλαν καὶ ἴασίν τινα. ἡ δὲ Πυθία χρᾷ τάδε.

Ὦ γῆς ἀκρόπολιν πάσης πελοπηΐδα κλεινὴν
Ναίοντες, πρέσβεις τε θεοπρόπους παντῆς καὶ ἄειστοι
Φράζεσθ' ἐξ ἐμέθεν χρησμὸν θεοῦ ὅττι κεν εἴπω.
Ζεὺς * ὑμῖν τελετὴς μῆνιν ἔχει ἣν διέκρινεν
Οὕνεκ' ἀπιμάζοντες Ολύμπια λαὸς ἄναλτος
Ζηνὸς· τὸν πρῶτος μὲν ἱδρύσατο καὶ θέτο τιμὴν
Πείσης, καὶ μιν τόνδε Πέλοψ ὅτε δημονομαίαν
Ελλάδα ἦκε δ' ἔπειτ' ἔρον καὶ ἔπαθλα θανόντι
Οἰνομάῳ· τελέτατος δ' ἐπὶ τοῖς παῖς Αμφιτρύωνος
Ηρακλῆς ἐτέλεσσ' ἔρον καὶ ἀγῶν' ὑπὲ μήτρῳ
Πέλοπι ταντα λίδῃ φθιμένῳ. τὰ δ' ἥτοδεν * ὑμὲν
Λοιμὸς καὶ τηκεδὼν ἧς χωλαίνων καὶ θυμὸν

* χαίρει ἡμῖν.

Ὥρτε κακὴν λιμὸν παχὺ τοῖς κὴ λοιμὸν, ὃν ὄξι
Παῦται ἀνορθώσῃτας ἑορτὼ τῷ πάλιν αὐδις.

Ταῦτα ἀκόῃτες ἀπήγγελαν τοῖς Πελοποννησίοις· οἱ δ' ἀπισήσαντες τῷ χρησμῷ ἀπέστειλαν πάλιν αὐτοὶ ἀπὸ κοινοῦ δόγμαΘ ἐπιτρεφέτερον * ἐπιφωτήσαντες τ' θεὸν ὤει τᾶς χρηδέντων. ἡ δε Πυθία λέγι τάδε.

Ὦ Πελοποννήσου ναέτ ὤει δωμὸν ἵοντες,
Θύετε κὴ πείθεδε τὰ κεύμαντείς ἐνέπωσιν
Ηλείων ὤεσπολοι πατέρων νόμιν ἰθυνοντες.

Τᾶτων χρηδέντων, οἱ Πυθοποννήσιοι ἐπέτρεψαν τοῖς ἠλείοις ἀγῶνα πιθέναι τᾷ Ολυμπίων κὴ ἐκεχειρίαν ἀγγέλλιν τ' πόλεσιν. Καὶ ἠλεῖοι δε μὴ ταῦτα βελόμινοι βοηθεῖν Λακεδαιμονίοις ὅτε ΕλΘ ἐπολέμεον πέμψαντες εἰς Δυφὼς ἐμαντεύοντο, κὴ χρᾷ ἡ Πυθία τάδε.

Τλῶ αὐτᾷ ῥυέδε πάτραν πολέμε δ' ἀπέχεδε
Κοινοδίκα φιλίας ἡγέμονοι Ἑλλήνεσιν
Ἐς' ἂν πενταέτης ἔλθῃ φιλόφρων ἐνιαυτὸς.

Χρηδέντων δ' τατᾷ, τᾶ μὼ πολεμεῖν ἀνέχοντο. τᾷ δ' Ολυμπίων τὼ ὄπιμέλειαν ἐποιῆντο. Καὶ ἐσέφετο μὼ ἀδεὶς ἐπὶ πέντε Ολυμπιάδας· τᾷ δ' ἐκλᾷ ἔδοξεν αὐτοῖς μαντεύσαδζ, εἰ σέμματα πειθῶσι τοῖς νικῶσι. κὴ πέμπτι τ' βαπλέα ἵφιτον εἰς θεοὺς, ὁ δ' θεὸς ἴφι τάδε.

Ἴφιτε μίλφον καρπὸν μὴ δῆς ἐπὶ νίκᾳ
Ἀλλὰ τ' ἄχριον ἀμφιπίδει καρπῶδη ἐλαιῶν
Ος' νῦν ἀμπέχεΘ λεπτοῖσιν ὑφάσμασ' ἀεξάχνης.

Παραγενόμενος οὖν εἰς τὼ Ολυμπίαν, πολλᾶν ἐν τᾷ τεμένι κοπίνων ὄντων εὑρὼν ἕνα πειελόμενον ἀεξαχνίοις, πειφοδόμησεν αὐτὸν κὴ τοῖς νικῶσιν ἐκ τότε ἐδόθη ὁ σέφανΘ· πρῶτΘ δ' ἐσεφανώθη Δαΐκλης Μεσσήνιος· τᾷ * ἑβδόμᾳ Ολυμπιάδι παῖδιον ἐνίκα.

ιλίᾳ δεῖται
αῦτα κο-
υμβητᾶ, κὴ
νορμοσος, ἡ
ωὐταξις ἀ-
ὰρ δὴ τὸ
ντιγραφον
των εἶχεν,
δὲ πρὸς
μοδ τὸ με-
ακοσμῆται
ὴ μεθαρμό-
ται αὐτό.
ἁμάρτημα
ᾶ ἀντιγράφε
έμω. ἀντὶ
μέλλοντος.

ᾶς ἑλλη-
ᾳ ὡς ἐγῶ-
αι.

Here Lycurgus is the tenth from Hercules: he vvith Iphitus restored Olympikes. Koroebus is the first gamester though not expressely. Apollo gave counsell: at the first they neglected the game. A famine followed. For that vanitie say I that it vvas at all begun: for contempt of it, said Apollo. Of vvhome sundry counsels they tooke: of vvhich this vvas one, that they shoulde not make the garland or crovvne of a fruitfull tree, but of a vvild olive, beset vvith cobvvebs: of vvhich kinde one among many vvas found in a vvood there: and was vvalled about for to be kept still.

When the Printer had set thus much, which onely was in my purpose to abbridge and translate: I was further mooved by the request of a learned friend, to make Phlegon *speake all in English: whereby Christians might have*

OF THE OLYMPIA,
by Phlegon, freeman of *Adrianus Cæsar.*

I Thinke it behooveable to tel the cause why the *Olympia* chanced to be set up. And this was it. After Pisus, and Pelops, and also Hercules, the first erecters of the solemnitie & game in Olympiades, the Peloponnesians left off the[a] religion a certain time, for which are numbred 28 Olympiades unto Iphitus & Chorœbus Eleus. When they had thus neglected the game, a sedition arose in Peloponnesus. Then Lycurgus the Lacedæmonian the sonne of Prytaneus, of Europus, of Sosus, of Procleus, of Aristodemus, of Aristomachus, of Cleodæus, of Hyllus, of Hercules and Deianira: And Iphitus sonne of Aemon; or (by some) of Praxonides, a man of Elis, of Hercules lineage, & Cleosthenes sonne of Cleonicus a man of Pisa, willing to restore the people to amity & peace, determined to renue the Olympique solemnitie, & to keep the gymnike game. Then some are sent unto Delphos to consult with Apollo, whether he also advised to doe thus. Apollo said, it was best to doe it: & commanded to proclaime truce for the cities that would be partakers of the game. After which proclamation passing through Hellas or Grecia, a table was written for the[b] Hellanodicæ, according to which they should keep the Olympia. When the Peloponnesians had no great minde to the game, but were unwilling; a pestilence fell, and a corruption of fruit plagued them. Then they[c] send Lycurgus againe to seeke some end and cure. Then the Pythia uttered these wordes.

> O dwellers in Pelopeis, the noble castle for all the earth,
> the[d] eldest of all mortall wightes, and the best
> consider from me the oracle of Apollo, which I wil speake.

Iupiter is angrie vvith you for the ceremonie: and executeth vvrath
Because you dishonour the Olympia, among the people of the King
Iupiter[e]. The honour of vvhich first Pisus ordeined and set up.

Afterwardes Pelops making Hellas popular, set up a myndey and mastrie for dead Oenomaus. Third among these, the boy of Amphytrio Hercules made a myndey and game for his uncle

a The prophane w… as carefully bent to … vanitie, as to a th… divinely comman… When in wisdom wo… that Christians sho… let their memory per… and not intangle the… ble with such toyes.

b Here he differeth … Pausanias in wh… Iphitus himselfe re… the game, and Oxy… hunge: and not Hell… dica of a long ti… Pausanias I will … hereafter.

c The Greeke copie… meth to have δι… δάντες corrupt… διαπεφάντες … wch Xylander follo… the copie in his La… translation.

d Elis gate a name … Elisa the eldest sonn… Iavan: of whome … all Grecia in Gre… beareth the name … las, and the people … lenes. Iaon and La… old named Rivers … Dionys. de situ orbis… Peloponnesus seeme… remembrance Jav… and Lud. gen. 10. Sir… calleth Elis κεφαλὴ … τῆς Ἑλλάδος … foundation of Gre… it seemeth that th… Iavans house in El… & some of Lud … setled their seates.

e Iupiter Olympius … the god of these ga… sters. Tull. Tusc. 1. P… sanias recordeth hi… ple in Achaia. … Image at Olympi… Eliac. and in A… and sundry other pl… That Iaels Image … siechus Emmanes … cted in the temp… Jerusalem. Mach… Ios. Bengorion. A… that might warn… lest we pollute our… Prophetes with ho… ring Iupiter Oly… monuments.

Pelops Tantalides: which ſince that time *a* yee leave: even the Ceremonie, for which he (Iuppiter) angred to the heart, rayſed famine and peſtilence: which you may ſtay reviving the feſtivitie a-newe againe,

I geſſe that the coronis Greeke muſt ſo be amended.

This being heard was tolde unto the Peloponneſians. They miſtruſting the oracle, ſende againe by a common decree, to aske more diligently of Apollo concerning the oracles. The Pythia ſpeaketh thus:

O Peloponneſus dwellers, goe about your altars,
Sacrifice and obey all your Mantes commandements:
I meane the freers of Elis, keepers of the fathers cuſtome.

After theſe Oracles, the Peloponneſians ſuffred the men of Elis to diſpoſe the Olympia, and to proclaime a truce to the cities. And when afterwardes the Eleans would have holpen the Lacedemonians beſieging *b* Helos, they ſent to Delphos to aske counſell: and the Pythia thus anſwered.

b The towne of the Lacedemonians. Hom. Odyſſ. & Pauſan. Laconic.

Save their countrey: but refraine from warre.
(Teaching the Hellenes a common friendſhippe)
Untill the amiable twelve-moneth coms each c five yeeres returning.

c Olympiades kept the firſt yeere, have foure yeres betwixt them. So is it called of Dionyſius Halicarn.

After theſe oracles they ſurceaſed from warre: and looked to the Olympikes, and for five Olympiades no man was crowned. In the ſixt, they thought good to aske the oracle whether the victories ſhould be crowned: and they ſend King Iphitus to that Chappell. Then ſhee looſed her mouth into theſe wordes.

Iphite beſtowe not an apple-tree like grouth on the victorie.
But beſtowe what a wilde Olive beareth abundantly:
which nowe is covered with the fine webbe of the ſpider.

He thereupon comming into the Olympia ground: among many wilde olives being in a wood, he founde one beſet with cobwebbes: about which he made a wall; and of it a crowne was given to the winners. Daicles Meſſenius was the firſt that was crowned, who in the ſeventh Olympiade wanne the ſtadion: if the authoritie of this fragment prevaileth.

Elis ancient (for ſo wrote in Auguſtus and Tiberius time) ſaith that untill the 104 Olympiad none were crowned.

uayleth.

1 Thus by Phlegon, Iphitus Olympiades can hardly be aboue 300. yeeres after Troyes fall: or rather hardly ſo much. Conferre with Phlegon Eratoſthenes, who placeth Lycurgus at 300. after Priamus warres, and then you may ſee how he differeth from Phlegon one hundreth yeere in foure: whereby alſo Cyrus is caſt a hundreth yeeres further off Alexander, that is ſo much more afore hym then Phlegons accompt woulde place hym, and equally the Perſians gouernement ſtretched 100. yeeres.

For Iphitus is the tenth from Hercules. Now by Herodotus and Clemens, three generations wyll not go aboue 100. yeeres.

2 This euident caſe moued me to accuſe Olympiades of ſo great deceyte, whereby Chriſtians haue been conuicted to make for the very ſame age neare double ſo many yeeres for Grecia, when they reckon by prophane Greekes, as they do for Iudah, when vpon particulers they ſhew theyr minde vpon Ezra, Eſter, Nehemias, Aggai, Zachary, yea and ſomewhat of the *Kinges and Chronicles.

3 Poetes in Phaetons guyding of the Sunne out of his courſe, to the burnyng of Mountaynes, and drying of Riuers, neuer imagined more ſtrangenes, then our wordes in deede draw: when the ſame Sunne for Sion maketh one hundred of yeeres: and in the ſelfe ſame tyme and ſpace for Olympia *Piſa*, or *Elis* 200.

*As for Saraias father to Ezra, 2. king. 25. and 1. Chro for Joſuahs family & others.

4 Vnder Ioſuah and Ezekias, the ſtaying and turnyng backe, was not for Chanaan onely, but alſo for the whole worlde. The fables of the nyght made longer for Herculus byrth, and Egyptians recordes in Herodotus of Senacharib, ſhewe that Heathen kept a remembraunce of it. Our dealing maketh Iewes to reiect all Chriſtianitie. Theyr wrytinges teſtifie that, vpon Daniel. cha. 9.

My Aduersary herein was to be commended, who saw that eyther the vniuersall iudgement of Diuines, Ebrewes, Greekes, and Barbarians, vpon the last Prophetes must be altered: or the Heathen must be reiected.

But his choyse I cannot commende: who had rather bryng to writers ancient, in phraſes open to all eyen, a new meanyng, which former ages neuer did, and reaſon neuer can admit: then he woulde relinquiſh one accompt of Olympiades, which he thought vniforme. Marke ſundry opinions di gracing one an other.

6 *Plutarch* in *Homers* lyfe doth ſhewe, that theyr accompt was taken from 100. yeeres after the Troik fyghtes. In Romulus he foloweth an accompt farre vnlyke: in Numa, he condemneth all gatheryng of tymes from Olympiades, as I touched. Where let any Logician iudge whether he muſt meane Olympiades or not, by the tymes gathered from Olympionicæ? Mine aduerſarie wold hane Olympionicas not Olympiades vncertayne. I loue not many wordes, to defende agaynſt Anaxagoras, that ſnow is white.

7 Conſider Phlegons difference from Plutarches, and that of Eratoſthenes from his: both mentioned aboue: and thinke that Agamemnon neuer ſawe his Nobles ſo ſtandyng amazed lyke ſtagges, as a carefull reader wylbe amazed, that men of rare learnyng ſhoulde ſo forget them ſelues, as with ſuch reedes to fyght: not as Pigmeanes with Cranes, but as Poulydamas with that which no handes can reſiſt.

Hom. 2. lib. 3. Pauſ. in Eliac.

8 Suidas woulde make Phlegon diſgrace him ſelfe. For in him Phlegon placeth famous Thales in Olympiade the ſeauenth. He myght as well place Solon, or Iakim king of Iudah in the ſame Olympiade. And Plutarch toucheth thus, where he bryngeth gatheringes from Solons antiquity, whereby many artificiall Chroniclers iudged, that Solon reached not to

Croeſus

Croesus tymes.

9 To fortifie Suidas and Phlegon, burnyng all these recordes, take Diuines agaynst them selues, euen those Diuines who haue brought first this learnyng to the Church: not of an yll intent, but as then the tymes gaue occasion to deale with Heathen: Tatianus, Africanus, Clemens Eusebius, Theophilus, all from troupes of ancient Greekes proue that Menelaus came to Chanaan in Hyrams tyme, or Salomons. Now Olympiades beginne 405. yeeres after that, by theyr owne accompt: and by Scripture Babylons captiuitie 408. after Salomons Temples foundation. So full well Suidas myght place Thales in Olympiade the seauenth.

10 Somewhat neare this commeth that accompt of Suidas in Anacreon, where Cyrus and Cambyses are in the Olympiade the 25. But by Phegon he cannot be Monarch before the 80. Olympiade. And that woulde I wyllyngly admit: and for this much Ellanodicæ wouldo geue sentence with me, that euen my Aduersaries testimonies marre theyr ple y.

11 Apollodorus placing Anaximenes byrth in Olympiade 63. by collection placeth Cyrus as Diog. Laertius writeth that: in whom Chilon the sage, by Pamphila being Ephorus Olympiade the sixt, by Sosigenes fifty sixt (a full 200. difference) proueth a great diuersitie receiued in these accomptes, which being graunted, all this worke of Olympiade reckoninges by fyre of iudgement wylbe consumed as straw.

12 Africanus twise striketh hym selfe. For he beginneth Olympiades 1020. from Moses. In *Euseb. præp.* 10. and in *Dem.* 8. geueth the Macedonians 370. yeeres of geuernement. VVith suche thornes do they pricke theyr eyen, who mary Scriptures to prophane Hea-

then, and marre the lyght of our happy Redemption.

13 Thus it appeareth what the teſtimony is worth which ſo certaynely placeth Cyrus reigne in Olympiade 55. which is fortified by the names of Phlegon, Thallus, Caſtor, Diodorus, and all that handle Olympiades. *Euſeb. præp.* 10.

Cyrus by Phlegon & Lucian might be borne neere Olympia 55. and take Babylon at Olympiad 80.

14 By ſome Heathen who make hym lyue 100. yeres, the matter commeth neare ſome famous reckonyngs for his fyrſt princehood, but not for his laſt yeeres: VVhere olde Diuines cite Heathen agaynſt theyr meanyng. For Heathen place Cyrus fyrſt tymes in Olympiade 55. and not his Monarchy, as doth Euſebius. And ſtoryes make hym reigne 70. afore that, as I haue touched afore: But I wyll more fully handle Cyrus, with Olympike confuſion, after I haue once briefly gon through vnto Alexanders tymes.

Of Darius Hyſtaſpis.

Darius Hyſtaſpis reigne by Lilius Gyraldus, toucheth Olympiade 80. whereby Cyrus (after Phlegon) commyng to the ſame tyme, it myght ſeeme by this, as by other argumentes, that Cyrus and Cambyſes laſt yeeres were at Babylons fall. And they alſo be holden true, who thynke that Darius Madai is no other then he whom Greekes call Darius the fyrſt. And reaſon would gather that his warres agaynſt Scythia in reuenge of Cyrus death, and agaynſt Athens vpon his returne, ſhoulde be ſoone after: of whiche the later was tenne yeeres afore Xerxes voyage into Greece. And that wyll ſomewhat agree with Cteſias and Herod. conſidered for Darius tyme, and it may drawe Xerxes warres within leſſe then 30. yeeres of Babels fall.

Of

Of the Olympiade 75. ioyned to Xerxes warre.

1 By the former it may appeare that Xerxes warre falleth not in any agreement ſtablyſhed, on Olympiade 75. for which tyme Pauſanias hath a ſinguler example of vnpoſsibility in this kinde. For Oebotas an Olympionike, wan the race in Olympiade the ſixt, and fought agaynſt Mardonius in the 75. that is neare 280. yeeres after. Pauſanias demaundeth: And howe can that be? and telleth, that he muſt recorde as he findeth, but muſt not beleeue all. Thus the recorder of them woundeth them, with as great a blow as euer Lygdamis or Poulydamas gaue in them.

2 Pindarus ſcholiaſt maketh hym 40. yeeres olde at Xerxes warre: to lyue in all 55. yeeres, to dye when Bion, or Abion was Maior at Athens in Olympiad 86. And this commeth ſomewhat neare the 80. yeere for Cyrus and Darius.

3 Suidas placeth Iſocrates byrth in Olympiade 86. and after the Peloponneſian warres: whereby the confuſion of Greekes appeareth. But I had rather place Iſocrates birth nigh Xerxes warres: and that by an other collection I can proue. He lyued by his owne reckonyng neare 100. yeeres, and Plutarch maketh hym to ſpeake that apopthegim to Sophocles, the praiſe wherof Tully gaue to Pericles: That a Senator muſt as wel bridle his eyen as his handes: which fitnes of age woulde not ſuffer well done, vnleſſe he were borne about Xerxes warre. 1. Offic.

4 The ſame Suidas placeth Socrates byrth at the Peloponneſian ſtyrres, who was borne neare Xerxes, and lyued 60. yeeres at the leaſt: his death is knowen:

vnder

vnder the 30. Tyrantes: the next yeere after Lyſander at Helleſpontus Aegoſpotamos, and Attens ouercome the nation. Socrates byrth by Suidas was in Olympiade 77. VVhat can we make of ſuch Greeke recordes, whiche care not what they vtter? Yet this much may be gathered hence, that Xerxes and Archidamus Peloponneſian troubles, were nothyng neare 50. yeeres, as Thucidides woulde haue it, whom Demoſthenes agaynſt Neæra ſoloweth. VVhat they meant, or cared for trueth I wyll tell hereafter.

5 Lyſias byrth by Plutarch is in Olympiade 82. the ſeconde yeere, when Philocles was Maior: whoſe maioralty falleth out 8. yeeres ſooner by Diodorus.

6 Pliny booke 35. Cha. 9. blameth ſome who place the paynter Xeuxis opening of his trade in Olympiad 89. whiche he woulde haue to be in the fourth yeere of the 95. marueylyng at 24. yeeres difference. But he myght marke that 24. or rather 30. yeeres be added more betwixt Lyſander in Olympiede 94. and Philip Macedon, then euer the fyery maſſe of the Sunne lyghtened.

7 So in Pliny hym ſelfe Mauſolus whom Demoſthenes commenter maketh alyue when that Rhetor accuſed Timocrates in Philip Macedons dayes: Pliny placeth his death in Olympiad 100. the ſecond yeere.

8 In the ſame ſort Suidas placeth Philips agones, or triumphs in Olympiade 100. which by Athenæus accompt (in whom Philip reigneth but 20. yeres before Alexander, whoſe reigne began the 111. Olympiade) ſhoulde be Olympiade 106. So in Zeuxis, Mauſolus and Philip, the theeuyſhe Olympiades fallyng out, bryng trueth to lyght.

This ſpeciall matter I would aſke, yf Antiochus Epiphanes dyed in the 154. Olympiade, and Alexander in the

the 114. the fyrſt yeere? How coulde Antiochus in the ſixt yeere of his reigne ſet vpon Ptolomy Philometor, made king 143. after Alexanders death, by the Mathematician Ptolemy lib. 6. cap. 4. Philometor ſhoulde be king 6. yeere afore Antiochus?

In the ſame errour is the beginnyng of the Greekes Kingdome from the 14. yeere after Alexanders death. For in the ſeauenth yeere of his kingdome. *Macb.* 1. in 143. of the Greekes he ſetteth vppon Egypt: Seeing the ſame is the number from Alexanders death to Philometors reygne, the ſame begynnyng alſo muſt the date of the ſame number haue: and preſently from Alexanders death muſt beginne the date of the Greekes kingdome, as Codoman ryghtly prooueth. And here moſt haue Olympiades deceyued our beſt learned, the late and aucient.

Alſo here Liuies copies would Codoman haue amended that for 488. the yeere afore the firſt Punik warre he woulde haue 476. put in all copies, that the famous Eclipſe which was at Aemylius victory ouer Perſeus recorded when it was, might haue agreement of Antiochus ſixt yeere, which is ioyned to Aemylius victory. So all copies muſt be amended, and iudgementes reformed, and playne made rough, or Olympiades muſt be holden but games.

Cyrus, in particularitie ſpecially conferred with Olympiades, *diſagreeing extreamely.*

I Wyll returne to ioyne ſome of theſe former tymes which I haue touched, with others extreamly ſtriuing, at ancient Cyrus tymes: whereupon a great part of our debate ſtandeth: that not onely by a particuler vew of

all

all the Greeke times ſome lytle in each, but in the chiefe, vnſpeakable diſcorde may appeare euen by theyr teſtimony who haue been the principall folowers of them. Afterwardes I wyll ſhew ſome further ſtore of abſurdities bred by them in other matters: But chiefly muſt his age be examined.

For the moſt vſe of diuerſitie diſanullyng Olympiades, wylbe about Cyrus: for thoſe whole troupes that haue been thought to agree, that he reigned in Olympiade 55. Thallus, Caſtor, Phlegon, Polybius, Diodorus, and all that handle Olympiades. Africanus in Euſebius is authour. Now marke their diuerſitie.

1 Africanus placeth Cyrus dimiſſion of Iudah in the ſame tyme, as I mentioned aboue.

2 The rare man M. Ioſeph Scaliger ſomewhat correcteth it. He would haue Cyrus to reigne 27. yeeres of his 30. before Zorobabels gouernement.

3 And I ſhewed my mynde, that prophane wryters regarded his fyrſt reigne, not his Monarchy, who heard not before Alexanders tyme the name of any Babylonians, who reigned ouer Iudah: but otherwyſe then Scripture doth recorde them, and farre in an other number.

4 By Euſebius admittyng Menelaus to be of Salomons tymes, and Olympiades about Nabuchadnezars, (ſo I proued that the accompt of Diodorus doth caſt them) Cyrus being after Olympiades 220. yeeres in the 55. Olympiade he ſhould be as late as Alexander. Clemens and Africanus be in Euſebius blame alſo.

5 Africanus former counters twiſe marre his ſummes. And whereas he fortifieth hym ſelfe, by makyng Ogygos and Phoroneus of Moſes tymes, and all three 1020. yeeres afore any Olympiade, by his owne col-

collection, & by Acouſilaus, Hellanicus, Philochorus, by Caſtor and Thallus, by Diodorus and Alexander Polyhiſtor: this fortification of his, maketh Cyrus to be as lately as Iudas Machabæus.

6 Moreouer, yf Africanus former number of the Macedonians 370. yeeres be not corrupt for 270. whyle he geueth Perſians 230. By deſcendyng from Tiberius, and by the Romanes 60. yeeres of empire, by the Macedonians 370. and by the Perſians 230. he wyll caſt Cyrus to Ezekias dayes, in their eyes which admit Daniels ſeauens properly ſpoken, as he doth, and by myne aduerſaries graunt, of certayntie in the limittes. Ad thus the Greekes helpe for tymes count, beyng layde in a ballance, wylbe lyghter then vanity it ſelfe.

60.
230.
370.
666. That ſhoulde be the 20. yere of Ezekias. Sanacharibs fall was 666 before the reſurrection of our Lord. Africanus ſhoulde place Cyrus reigne where Eſay doth name Cyrus.

7 Or yf we ſay that Africanus number of 370. be for 270. of the Macedonians, whiche from Alexanders death Ptolemy maketh to be 294. he doth ſhorten it 24. yeeres. And more then the Iewes in Seder Olam doe: And ſo Cyrus ſhoulde take Babylon in Olympiade 61. by collection from hym.

8 Neare that accompt commeth * Theophilus, who placeth Cyrus death in Olympiade 62. where Diodorus lib 2. placeth Cambyſes reigne.

Theophil. 3.

9 Alſo neare that accompt commeth Clemens by a conſequent: in whom as (for an other purpoſe hereafter I wyll ſhew) Iechonias captiuity is in Olympiade 48. ſixty two yeeres more wyll make more then other 15. Olympiades, and all 63. Olympiades. Herodotus bringeth Crœſus fall to that tyme. For Gyges is king in Olympiad 18. by Clemens, Olympiad 23. by Tatianus: After 170. yeeres, by Herodotus or 42. Olympiades Crœſus becommeth poore Irus: when Cyrus had taken him.

This Olympiade 48. ſhall ſerue hereafter for diuerſe purpoſes.

10 The reader may remember how Suidas placeth

‡ At the. 25. Cyrus with Cambyſes at leſſe then ‡ halfe 55. Olympiades, and Polycrates at 52. and agayne Cyrus taking of Sardis at Olympiade 55. whiche dealynges myght well be in Nebucadnezars dayes. And whereas Lilius Gyraldus in Anacreon blameth Suidas copy: and ſo doth my aduerſary, and V Volphius to, though all printes agree: and yf they were faulty, Suidas muſt be amended not onely for Cyrus, but for Polycrates, and for Thales alſo: here it may be ſeene what force theſe games haue in theſe ſaddeſt wittes, that for them all the courſe of writers muſt be altered: but where they beſt agree with Scripture, as Phlegons 100. difference from Diodorus, calleth Cyrus fitly for Daniel. I couide wyſhe that Satans teſtimony ſhoulde ſtande onely when he is forced to ſpeake for the Sunne of God: and not when all trueth and ſtory by it is troubled.

¶ 1 Laſtly yf Solon was borne (by Suidas) in Olympiade fifty ſixe, and was doubtles farre ancienter then Cyrus Monarchy, how ſhould Cyrus reigne in Olympiade 55?

The concluſion touching Cyrus.

And thus, I turne for that teſtimony, thought vnuincible, of Thallus, Caſtor, Phlegon, Diodorus, Africanus, Euſebius, *and all: I turne* Thallus *againſt* Thallus, Caſtor *againſt* Caſtor, Phlegon *againſt* Phlegon: *to ſette them all on flame: and all, againſt them ſelues all. And the grounde of this I layde in my firſt Booke after the yeere of the worlde 3000: vnder Salomons reigne, whereby well myght I deſpiſe Olympike numbryng of the Sunnes iourneys, damned by the approuers of it.*

And yf I woulde deſcant vpon Cyrus *name, fully myght I compare the name of* Cyrus *with this. For Greekes expounde his name to ſignifie the Sunne. It falleth out, that men myght as well deny the Sunnes courſe, as deny the proprietie of Daniels*

Sceuens,

Sunn

Seauens, *for the course of the* Sonne of Iustice, *to shyne to all soules: euen from* Cyrus *first yeere vnto the Redemption. And as nothing is more enemicus to saluation, then gamestery: so experience teacheth, that nothyng hath hurted the prophecies more, then a gamelyke and negligent accompt of prophecies tryall, from gamesters accomptes of Olympian Belial-like playes.*

Aratus *the Greeke Poet, prayseth God diuinely, for his workes of the Creation, and placing the Starres for a fit vse of humane life: for ploughing and digging, for sowing and planting: and therein holdeth God a ioyfull father, a great helpe for men.*

To Athenianes S. Paule *citeth* Aratus, *euen in a cause wherein by their wicked lawes he was giltye of most hygh punishment. For they held it death to speake agaynst their Goddes: and* Socrates *felt that, though afterwardes they mourned for killyng of him. Now* Athenians *onely of Grece to accompt of disturbe (though they disturbe them selues also) yet they disturbe our accomptes. To whom I will oppose the witt of the plougher and ditcher, who folow the playne experience of that, that by nature is planted in them. The same iudgement for propriety of speech in* Daniel *alwayes holden, shoulde preuayle: that he who neuer deceyued the ploughmen or ditchers in course of the yeere, shoulde not deceyue them, that from* Gabriel *and* Daniel *tolde when the Figge tree shoulde budde, and the voyce of the Turtle shoulde be heard on mountaynes. I must depart from these ioyfull speeches, to the lothsome errours of Olympiades, whereby our youthes haue a mynde to please them selues, rather then to lyue by Moses and the Prophetes: whyle they deem of some deepe skill in prophane writers: wherein I trow it will not fall out, that they can be thought able to alter Iew and Gentile from the meanyng which hytherto they haue had, for the last Prophetes, or the ordinary course of lyneall succession of* Abiud *and* Rhesa. *For whom I am sory that my aduersary tearmed them,* Autoris (Concentus) obscura fvcra. *Where the age of* Irus *or* Therſites *would serue, if their lyne were in recorde for posterity.*

A digression to a collaterall matter, of our Lordes family.

*Some ful badly haue taught, that S. Paule condemneth Genealogies of Scripture. That woulde make the holy Apoſtle a blaſphemer, & a ſpeaker agaynſt God, and a ſhaker of the ſtars in holy writ. He meant no ſuche matter: but to checke the Talmudiſts feigning genealogies: wherewith they flow full foolyſhly.

The ſonnes of Dauides *kingdome, of whom all the worlde is, and was alwayes* bound to take notiſe, they may not be holden obſcure, but to ſhyne as the Moone among the Starres on nyght: and they do diſgrace ſo many erroneous authours, that all copyes of thoſe which haue been written or printed, mygbt be thought enough to fyll Paules church all from the floore to the roofe. Such glory and ſuch vſe the wyſedome of Chriſt hath contriued into the lyne of his kinred: euen for profe of that prophecy which ſo directly calleth vs to a moſt certayne yeere of his death, and reprofe of all Heathen tyme-rolles: and ſpecially the Olympike paſtymes. But I haue more plentifully, then briefe aſſertions ſuffer, enlarged this blame of that witnes, whiche woulde bryng* Cyrus *and the* Sonne *out of his courſe, and make* Phaeton *ruler of the Chariot. Now I wyll purſue other wandringes, and come to others, of whom Heathen haue ſtore: which lyue before their elders were borne, or dye themſelues afore euer they ſaw the ey-liddes of the mornyng.*

A Cataloge of further impoſſibilities *in Olympike reckonynges.*

1 By this variety of accomptes Clemens Alexandrinus maketh Aggai Zachary and Malachy to prophecy afore Ezekiel. For he placeth Iechonias captiuity in Olympiade 48. (Ezekiel prophecied not vntyll fyue yeeres after that. *Ezek.* 1.) and Aggai, Zachary and Malachy, doth he alſo of reſolute purpoſe place in Olympiade 48. makyng them elder then Pythagoras, though his familiarity with Amaſis myght haue warned him better. Yea Thales alſo is hereby made their puny. Theſe be the wonderfull wordes of Clemens. *It is cleere, that they who prophecyed vnder Darius Hyſtaſpis in the ſeconde yeere of his kingdome* Aggai, Zachari, *and he who amongeſt the twelue is called Angel* (Malachi *he meaneth*)

meaneth) in the firſt yeere of the 48. Olympiade, are elder then Pythagoras, *which was in the 62. Olympiade. and elder then* Thales, *which was in the 52.* Clemens runneth into this blame, no leſſe culpable then yf a man ſhoulde place queene Mary afore king Richarde the thyrde: or (to ſpeke prouerbially) all the Cartes in London before their Horſes. But Clemens muſt be ſpared. Come to Heathen recordes.

2 Parmenides floryſhed in Olympiade 29. But his ancient Anaximenes ſaw not the Sunnes lyght vntyll the Olympiade 63. nor Pittacus the olde ſage, vntyll the 54. nor Thales vntyll the 56. though by other he dyed afore he is borne, by ſome. Laert. Solon alſo by Laertius floriſheth when by Suidas he is yet vnborne. Dracon alſo by Tatianus being in Olympiad the 30. the olde law-maker ſhoulde be as late as Parmenides. So the Poet Sophocles farre elder then Plato, ſhoulde floryſhe with Eudorus Platoes ſcholer at the 73. Olympiade Laertius and Suidas.

3 Zenon was a boy, and Socrates a young man, when Parmenides was very aged, that is 65. yeres olde, and at the ſolemnity called Panathenæa, they diſpute, in Platoes Parmenides. Yet Socrates is borne in the 77. Olympiade (as before I touched from Suidas) & Zeno the younger in the 70. by Laertius.

4 But Plutarch hath no fellowe for this purpoſe: for in one mans lyfe of a tyme well knowen, and courſe of lyfe, differyng twyſe, from common reckonyng.

5 Lyſias by Plutarch is borne in Olympiade 82. the ſeconde yeere, when Philocles was Archon at Athens. The Olympiades by Diodorus were 80. vnder Philocles. In Plutarch the ſame Lyſias after 63. yeeres, is in the 92. Olympiade. 40. yeeres woulde haue brought hym from the 82. vnto the 92. He lytle

eared for that accompt, that ſo doth ſpeake. Neyther may the print be blamed, vnleſſe the Baſil and Stephens in the lyfe of Lyſias be blamed at once. A Chaos of confuſions haue Greekes in this kinde, that Apollo the wicked ſpirite myght well be counted witty, in appoynting a Tree beſet all with Spiders nettes, for a garlande of theſe games. For the houſe of a Spider wilbe their confidence, which entangle Diuinitie and humanitie with theſe toyes.

6 A great deale of foule play about Alexander the great hath this gameſtery wrought in ſad wryters. Our countrey man Florentius VVigorienſis burieth Alexander in Olympiade 110. By Diodorus at 111. he entreth Aſia: and by 114. the firſt yeere, by Arrianus he dieth. And hereupon belyke Duris placeth his death (in *Clem. 1. Str.*) where others place his voyage fyrſt.

7 And vpon this confuſion alſo it may be ſayde, that ſome make Alexanders reigne after the Perſians to be of 18. yeeres, where Clemens maketh the whole Macedonians vnto Cleopatras fall to be 306. Ouides Iupiter was neuer ſo frighted with Phaetons running of the Sunne out of his courſe, leaſt all ſhoulde be brought by flames into the olde Chaos: as the courſe of the holy ſtory is diſturbed, by ſeeking helpe at theſe forlorne Olympike recordes. But I muſt haſte to ende this Olympike differing abſurdities. Yet Pindarus the harping Poet, who wrote of the Olympian gameſters, and his commenters, they may not be omitted: He, as he thought, no Starre bryghter then the Sunne on the day tyme: ſo he thought no gameſtery better then the Olympike.

Ptolemy hath 294. yere from Alexanders death to the laſt Cleopatars and Clemens alſo elswhere: but by o he muſt giue Alexander 18. yeeres.

§ Herodotus alſo mentioneth many nobles Olympionicas, but not hauing any number of a certen Olympiade.

1 Fyrſt for Pindarus, if in his § time any acconipt had been knowen of theyr number, the Poet ſo witty, and

ſo

ſo farre fetchyng antiquities, woulde hardly haue omitted that.

2 The commenters vppon hym bryng a reckoned number of the Olympiades vppon two gameſters: Xenophon and Pſaumis: Xenophon Corinthius wan the ſtadion, by Trichinus in Olympiade 79. yet the ſame Xenophon Corinthius in Pauſanias wan the ſtadion in Olympiade the 29. when Archimedes was Archon, not Archidemides, whom Diodorus bringeth. And yet the ſame Pauſanias for the 29. Olympiade (whiche he maketh to be ſoone after Ardys reigne, when Ardys graundfather to Croeſus reigned) maketh Miltiaden to be Archon. But the print may not be blamed. For Pauſanias hym ſelfe bryngyng vnreconcileable wordes of Olympiades, telleth what he muſt recorde: but muſt not beleeue. Beſides the Latine tranſlater in both places ſoloweth the Greeke, as lytle caryng for the authoritie of the games. Thus for Xenophon the commenter & Pauſanias diſagree.

3 For Pſaumis the gameſter two commenters, more fall out. Pindarus doth commende him, of his towne Camarina: which towne he tearmed the New-towne. Thereupon thus doth the commenter ſpeake. *Camarina was buylt in Olympiade 45. deſtroyed in the 57. buylt agayne in the 85. lately before Pſaumis gamſtery.* This the ſame ſpeaketh alſo: Camarina was buylt of Gelo in the 42. Olympiade as Timæus wryteth. But Philiſtus ſayth that in the thirde Olympiade Gelo buylt it. So Gelo ſhoulde be about 160. yeeres differing from hym ſelfe. Trichinus ſayth thus: Camarina was buylt firſt in the 45. Olympiade, and was ouerthrowen in the 57. and was buylt in the 82. Olympiade at Pſaumis victories. Now the former commenter ioyneth the taking of it to the tyme of Darius

us Hyſtaſpis warres. And how coulde that be agreeable to Cyrus 55. Olympiade, or to Xerxes warres in 75. which was but tenne yeeres later then the former of Darius? Cornelius Agrippa myght fitly haue brought olympike recordes into the vanity of ſciences. For nothyng can be ſo vayne.

The cauſes of differing by Olympiades, ſundry games, and ſundry game-rulers

1 Pauſanias in Eliacis doth ſhew, that a full doſen of ſeuerall games were ſet vp, at ſeuerall tymes farre diſtant: and yet he omitteth ſome that others haue.

2 The Stadion or foote race was the firſt: whence of late men tooke their accompt.

3 But the moſt ancient reckon from other gameſters. Thucidides declareth that: the moſt ancient to my remembraunce that taketh any note of tyme from them. Thus he noteth the fourth Sommer of the Peloponneſian warres. *It was the Sommer in which* Dorieus Rhodius *the ſeconde tyme wanne.* What game they wanne Pauſanias teacheth, who ſayth, *that* Diagoridæ, *the ſonnes of* Diagoras, *whereof* Dorieus *was one, practiſed Championry.* Now this family of Diagoras was moſt famous: whence two ſonnes in one day wan games, whereby Diagoras thir father was counted an happy man. Tully recordeth it, and Pauſanias: yet none of this family practiſed runnyng.

Tuſc. lib. 1.
Eliac. lib. 2.

4 Lykewyſe he marketh the Sommer of the twelfe yeere thus: *It was the Sommer in whiche* Androſthenes Arcas *the firſt tyme wanne the Pancration.* Pauſanias of late, not of olde, hath a number kept of it.

5 The Race was the baſeſt, and fit for poore men: others were of more eſtimation: wherefore the Race being

being an obscure play, no reason mooued the most ancient to keepe accompt of it.

6 Isocrates, commending Alcibiades, sheweth that he and Alcmeon his mothers great ancestour, wanne the game of the two * Horses, and helde that worthiest for Nobility. Neyther doth Isocrates any where bryng any number of that, or mention of the foote race: yet his argument woulde well enough haue suffered hym. And I thinke yt an accompt had ben kept and knowen, it woulde haue holpen the glory of his client, Alcibiades the younger, to haue Alcmeon in such certayne recorde. Isocrates de Bigis.

7 So Aulus Gellius recordeth from some Chronicles, that Milo Crotoniensis the wrestler, was crowned in the first Olympiade. Now the first Olympiade for wrestlyng, as of late accomptes goe, is 18. Olympiades about 70. yeeres after the Stadion. And thus dyuers pleyes marre the Chronique pleyers. Gell lib. 15. cap. 16. An Olympiade. 18. from Stadion, called the first. See Paus. Eliac. 1. where Euribatus, not Milo is victor.

Of sundry game-rulers.

1 An other cause of the diuersitie is, that the rulers were much altered. Pausanias also recordeth that. And in the very recordes accompt, he bryngeth vntunable confusion. His letters do speake thus.

2 *The order of the Game-rulers which was at the first, continued not vnchanged vnto our age. But Iphitus alone did rule the Game: lykewyse after Iphitus, the house of Oxylus.*

3 *In the fyftieth Olympiade, two chosen by lottes from all of Elis did rule: and so for a long tyme the number of two Game-rulers continued.*

Now marke the cart before the horse in Pausanias reckonyng.

4 *In the 25. Olympiade, tyme Ellanodicæ ruled. The seconde Olympiade after that, a tenth was added.* Here the 25. can

not be vnderſtoode, but from a new beginnyng after the fiftieth. So Pauſanias holdeth on.

5 *The* 103. *Olympiade, twelue of the ſeuerall twelue tribes of* Elis *ruled. But when ſoone they were oppreſſed by the Arcadianes, and loſt part of their grounde, they were diminiſhed, of ſo many tribes, as dwelt in that loſt grounde.*

6 *And in the* 104. *Olympiade, their tribes being brought into eight: the Ellanodicæ were eight, out of them.*

7 *In the* 108. *Olympiade, they returned againe vnto the number of tenne: and that continued vntyll our tymes.* Thus Pauſanias writeth. He, and Phlegon, both lyued vnder Emperour Adrianus: in which age Pauſanias had as ſuer recordes of number in Olympiades, as Ouid had of Actæones houndes: or the Chaldeans for monumentes of foure hundreth thouſande yeeres, or 70000. more by Diodorus and Tully. Or the Egyptians in Laertius for the tyme betwixt Vulcane their Philoſopher, and Alexander Macedon. of yeeres 48063. Or Arrianus and Pliny for the Indianes 153. kinges (betwixt Dioniſius and one * Androcotus) and their yeeres 6042. Men acquainted with deceyuing, can put in ſummes odde, to make babes thinke that they haue caſt it ſo exactly, and haue ſure teſtimony for all.

* Pliny hath the ſame number of kings & yeeres from Bacchus, or Dionyſius to Alexander the great, & three monethes forſooth. lib. 6. cap. 17.

Pauſanias vtterly ouerthrowen by himſelfe.

1 By Eratoſthenes Lycurgus floryſhed 300. yeres after Hector. By Pauſanias no leſſe then by Phlegon, Iphitus, and Lycurgus were both of one age. in *Eliac. lib.* 1. Yet Pauſanias foloweth Eratoſthenes, who maketh Iphitus later by an hundreth yeres. *Strom.* 1. Dionyſius alſo and Diodorus agree with Eratoſthenes, whom Pauſanias folowyng, differeth an hundreth of yeeres from him ſelfe.

2 Alſo

2 Also Pausanias bryngeth a monument of a sonne of Iphitus, saf returned from Ilion, buried at home. Schedius his other sonne dyed at Troy. *Paus. in Pho.* As possibly as they coulde be buried 300. yeeres afore they were borne, by the former testimony: so easely can Olympiades be brought to a certaynty, and agreement in Pausanias.

3 And yf the testimony of two can serue agaynst their owne trade, Pausanias and Phlegon disanull Eratosthenes, Dionisius, and Diodorus, and proue them more differyng from them two, then myne aduersary doth from mee. And Pausanias no lesse then Phlegon casteth Cyrus to Olympiade 80. whereby fitly the Olympiade 202. may ende 400. yeres for our Lordes redemption. And so Pausanias disgraceth all this olympian doctrine, no lesse, or rather much more apparantly, then Plutarches testimony in Solon doth cast off all Greeke Chronikes: And yet Pausanias is the speciall man that plentifully writeth of Olympiades. But of those famous Olympionikes whom Herodotus handleth (without any number from the first game) he I trow, hath none but Cisthens of Sycion, in, or neare Olympiade 48. in Phoc. 223. But let vs come to the fyrst recorder of them to Hippias Eleus, of them, and hym, Plutarch in Numa thus wryteth.

Plutarch of Hippias.

They say, that Pythagoras Spartiates, *wimyng the Olympian game the Stadion in the fyue and xxth Olympiade (in the thyrde yeare whereof* Numa *reigned) came to Italy, was acquainted with* Numa, *and holpe hym for the ordering of his Kingdome.* And a lytle after. *It is a hard thyng to bryng the tymes exactly, and specially them which are gathered from the game winners Olympionike: the table whereof (they say) was but a late inuention*

of Hippias Eleus, *grounded vpon no argument that might force credite vnto it*. That Plutarch, by tymes gathered from the Olympionicæ, meaneth Olympiades, it is cleere by hym selfe: which calleth that, the sixteenth Olympiade, which he gathereth from Pythagoras victory. Of Hippias worthynesse, Plato hath prety floutes.

How Plato setteth out Hippias.

Socrates in Plato disputyng with Hippias, telleth hym, that he heard hym boste, how commyng to Olympia he tolde, that he made with his owne handes all that he had about his body: his Ring he had engraued, his Shooes he had sowed, his Coate and Shirt he had wouen, yea and platted his Girdle Persianlike for brauery, and had workes poeticall, tragedies and dithyrambes, and prose of all cunnyng. This Hippias may as well be thouht to haue Olympiade accomptes of his owne making: as Plutarch recorded. And yf he were alyue now, to answere agayne to all demaundes he shoulde be asked: not as he was by Socrates, whether Achilles or Vlisses were the better, but what authority he had for his Olympian table? And not Plato onely for hym shoulde make a Diologe of lyeng, but others also, vnlesse he gaue a better answere, then the matter seemeth to suffer.

Of the authoritie of others of Elis, citizens to Hippias.

Pindarus commendeth gamesters from their towne fame. So can I commende Hippias authority from his townesmen. This of them Pausanias reporteth. Elei *worshyp Bacchus most of all the Godder, and for him kepe a feast called Thyia. Our age, and say, that their God commeth to their feast. Into a chamber they put three empty pannes, in the*

presence

presence of such as wyll beholde: they seale the doores: & the morrow they finde the pannes full of Wine, the seales being whole: and this they sweare to be true. So true do I holde their reckonyng of Olympiades.

Obiection.

But Xenophon reckoneth by a certen number.

Answere to Xenophons Olympiade 93.

1 Xenophon in deede seemeth to countenaunce Hippias Eleus a litle. For he reckoneth *Ellanic.* 1. the Olympiade nynty three. But with a great number of other notes: and by the game of two Horses coched, fyrst set vp for a game: and called Xynoris.

2 The next Olympiade after, he forsaketh all numbryng, & barely by the gamester Crocinas Thessalus, describeth it.

3 His number eyther was not of olde in his copyes, or of small estimation: yf Surdas folowed authours of accompt, by whom Philips triumphes fall to Olympiade 100. or, rather Philip was nygh the supposed 93. Olympiade, how so euer to others it can truely be ioyned, and both, for so much, may well stande the 93. and the 100. Olympiade, to showe the meane time, to be but lytle aboue 24. yeeres.

4 Timæus and Philistus for tymes not long afore, whom for Camarina I cited, lytle regarded olympian summes, after Xenophons reckonyng. Neyther can later § men bryng any authority for them, when Hippias neuer founde two of his age embracers of his Olympian table.

§ As Dionys. Diod. Plut. Athen. Laert. Gell. &c.

be of the lyke diſtaunce by Heathen,
as Iakim and Iaddue are caſt
from ſcripture to be.

Solons lawgeuing, and Nebuc. 1.

AGaynſt ſuche as lyke of Olympiades, I may bryng them, and that well for Solons age, whom Eatianus placeth in Olympiade 40. Now in the 48. Clemens doth place Nebuchadnezars 8. yeere, and captiuity of Iechonias. VVherefore Solon ſhould be of Iofias tyme.

Laertius placeth Solons Lawgeuing in Olympiade 46. that is, about Iakims reigne. Let vs holde on then to Athens fall, in theſe iourneys.

Piſiſt. of Sedekias tyme.

Piſiſtratides ruled Athens 40. *Iſocrat. de big.*

About Euilmerodachs twelfth yeere they myght be caſt out, and Miltiades made by them ruler of Cherſonelus, myght be then ſome 40. yeeres olde.

Marathon fielde about the 13. of Zorob. and Xerxes war was about 23. of Zorob. or not much more.

Marathon fielde 20. yeres after that, when Mardonius was there: ſoone after for enuy Miltiades baniſhment of ten yeres ſeemes to folow. That Andocides mentioneth Xerxes warre was ten yeeres after that. There the principality of Athens grew: whiche I woulde reckon from Xerxes preparation, when Grecia conſulted of defence, and knew that which way Athens tooke, all would fall.

§ Andocid. de pace.
* Thuc. 1. Helen. 2.
Andocides of Piſiſtratides times ſpake for it, the grandfather to the orator.

§ Miltiades in his ten yeeres banyſhment, § is a meane of truce betwixt Athens and Spart. And this can hardly be 7. yeeres after: but graunt ſeuen.

* Thence the truce kept of 13. yeeres enſued.

Then ſoone after a peace of 30. kept, 14. by Thucidides. 15. by Xenophon: yet Aeſchines and Andocides ſpeake, that Athens kept that peace 30. yeres, but Thucidides & Xenophon expound their meaning. And they expound Thucidedes and Demoſthenes, who make 50. yeeres betwixt

wixt Xerxes warres, and Archidamus: which in propriety was little more then halfe ſo much: and Iſocrates giueth all Athens principallity but 65. which principallity ended not vntill Lyſander of Lacedæmon tooke Athens, after 28. yeeres warre. Iſocr. in Panath.

In that warre, Atrometus father to Æſchines the oratour, loſt his wealth belike through Archidamus, when Attica was ouer-run. So he might well be borne at Xerxes warres, & yet he was but 94. when his ſonne pleaded for his life againſt Demoſthenes. Æſchines alſo ſerued vnder Alcibiades. Socrates and Alcibiades were killed neare that warres ende. Æſchines by the iudgement of *ſome, heard Socrates. He ſhould be as Pamphilus in Terence paſt minoritie that heard Philoſophers. Graunt him ſome twentie fiue yeares of age then. He died after Alexander, about 75. So Philip ſhould dye after Alcibiades about 40. yeares: then was the father of Æſchines aliue, and his mother, who had fled at Lyſanders victorie: his elder brother was aliue, his yonger, his Children were yet but yong, & then Demoſthenes reckeneth but 240. yeares from that time a litle afore Philips death vnto Solon: who by the way ſticked not to take 50. for litle more then halfe fiftie.

That was in ỹ 1. of Pelop. war. Thuc. 1.

* As Demetrius Phalereus and others in Apollonius.

Alcibiades & Socrates died neere together after Liſanders victorie, ouer Athens.

* Against Nearam.

To Solons laſt times, about 200. by Scripture compared in Iakim and Iaddue, with Solon and Demoſthenes, may well be graunted, and the whole 240. vnto Solons firſt yeares.

Yea the generall ſpeach of Greece in Socrates time maketh Solon very ancient: whereby he might well match Pharao Nechoes antiquity. Yet the * hulkes of Nechoes ſhippes made by his authoritie, abode vnto Herodotus dayes: which argueth ſomewhat the ſhortnes of the time, to be not aboue a mans olde age of 150. yeares, when Herodotus might write that.

* The Greek terme I keep: not hauing another certaine.

So by Olympiades, the beſt that they affoord, beſt agrees

agrees with Scripture. Otherwiſe they appeare to be nothing worth: and I may iuſtly blame my aduerſarie, for defending that they are not moſt vncertaine.

Of Romes Chronicle noted in latine A.V.C. anni vrbis conditæ: the yeares *ſince the Citie was built.*

ROmes antiquitie alſo is as one thred of the three: which can not ſoone be broken. But Clotho the daughter of Night in Heſiod, ſeemeth to be the firſt ſpinner of it. Or as Penelope twiſted & vntwiſted her thred, to keepe aloofe * her louers: ſo is the antiquitie of Rome ſpun: What one twindeth another vntwindeth, and for any purpoſe ſome thing hence may be brought: The oldeſt Romane writer being about 500. yeares later then Romulus is, ſuppoſed and recorded builder of Rome: and extreame diſagreement ariſing herein.

* Homer in Odiſſ.

Dionyſ. 1. antiqui.

Onuphrius wondreth at the varietie of opinions, by whom and when Rome ſhould be built: and citeth a full tedious ſort. To him I referre yong ſtudents.

Ennius in his time, from ſince Romulus built Rome, holdeth it about 700. yeares.

Varro in Tullies age beginneth a new accompt, and maketh it then ſcant 700. yeares olde.

For compariſon, after Troy and afore Alexander: and by ſubduction with Cyrus take this.

Gellius by Cornelius Nepos and Caſſius, maketh it built about 300. yeares after the Troyan horſe, and 400. afore Alexanders birth. Nowe Trogus in Iornandes maketh Cyrus to be in Tomyris warre 630. after Priamus death. Wherefore Cyrus ſhoulde be aboute the 300. A. V. C. and about 100. afore Alexanders birth: and that ſhould I graunt. Thus Rome helpes nothing.

So

So we may compare the Romane kinges with Iakim king of Iudah, and with Cyrus. For by 300. yeeres from Priamus to Romulus, and * 244. from Romulus to Tarquinius and Brutus death: Romes kinges ſhall be founde to ende afore Iudahs, whereby Cyrus ſhalbe nothyng further from Alexander then I place hym.

* Commonly noted vpon Liuy.

Iornandes is holpen by Democritus in Laertius, who was borne in Olympiade the 80. and when he wrote Micron Diacoſmon reckoneth it after the Troikes 730. yeeres. How true it is, I wyll not diſpute. By the ſame accompt I made Zeno Iunior to Socrates, though § by Plato he were elder: and for to daſh here agayne humane authority lyfted agaynſt God, I may cite Democritus, no leſſe helpyng me then Iornandes.

§ In Parmenide.

Ephorus Cumæus helpeth more, who maketh 750. from Heraclix, returnyng vnto his tyme: later a lytle then Democritus. So Iornandes hath a dooble helpe. Now Heraclidæ came to Peloponneſus the 80. yeere after the Troikes by Thucid. lib. 1. and by Eratoſthenes in Clem. ſtrom. 1. Apollodorus, and Diodorus lib. 1.

Iſocrates geuing Lacedemon 700. yeres continuance, ſince Heraclidæ there ſeated, of whom theyr kinges came, runneth in the ſame way with the other Greekes, to place Cyrus no ancienter then I place hym, by Iornandes accomptes.

Confer Panegyric & Panathenaic.

Extremities in ſhortnes.

1 Vergil the Poet, the glory not onely of Mantua, but of Rome alſo, he commyng after M. Varro, whoſe accompt (I thinke) myne aduerſary foloweth, controlleth hym, and maketh Rome younger then Hectors ende, not 430. yeeres but 360. as Chytræus noteth: whereby Iornandes placing Cyrus in 630. and Gellius placing Alexanders byrth in 400. V. C. 70. not 100. ſhalbe left betwixt Cyrus ende & Alexanders byrth.

Æneid. 1. and Chytreus Chron.

So Vergils accompt ſhoulde fauour the Iewes.

2 Iulian the Emperour, though prophane, yet learned, and compelled to honour Chriſte, euen in his deſtruction, he alſo daſheth all Heathen honour.

Iulians Cæſars. In his Saturnalib. Romulus maketh a feaſt for the Romane Emperours, and ſome others. All theyr notable faultes he ſetteth foorth in that diſcourſe. And in ſpeeches of the Emperours, Iulius hath a principall place. He commendeth hym ſelfe of his citie Rome: that it beginning of 3000. men within leſſe then 600. yeeres came by conqueſt to the earthes ende: he meaneth his owne conqueſtes.

Now if we graunt Alexander to be A.V.C. 400. the ſpace thence to Iulius wilbe far les then the very Iewes in the other extremity of ſhortnes do affirme.

Hector Pintus vpon Dan. 3 Hector Pintus, who boldly defendeth Daniel in plaine propriety, & for that ſhorteneth the Grekes, where he thought that the Perſians could not be ſhortened, he may haue Iulian agaynſt his will to fight for Daniel.

4 The ſame Hector deſerueth this commendation: that where Heathen neyther deſerued nor ſought glory of ſkil in times before Daniel, he would graunt them none, where God in letters to be ſeene layeth a certayne number of yeeres, with a moſt heauenly preparation diuidyng and ſubdiuidyng the whole ſum. VVho ſo herein wyll not lyke of him, neuer coulde reuerence Scripture.

For, although he knew not wherein to croſſe Heathen by heathens beſt conſent, yet in caſtyng of all authority of Heathen, who neuer agreed for two kinges togeather in all this tyme: he did that whiche true learnyng commaundeth and ſheweth Gods word to be aboue humane controlment.

5 I am ſory that I muſt ſo much blame myne owne friende,

friende, one of my olde familiarity, who calleth Daniel to tryal of his trueth before Heathen writers: of whom that may be ſpoken commonly that Aeſchines ſpeaketh of Demoſthenes, that they can not ſpeake true, neither vnwares nor by compulſion. And when wold he thinke to make our ploughmen ſkilfull in particulers ſo many, & yet vnknowen to prophane Heathen? Shal we, as Iſrael loathed Manna ready for them, loath Gods worde for tellyng playnely the trueth?

6 Quintus Fabius Labeo *in Tully off.* 1. being vmpire betweene Neapolitanes and Nolanes for limittes of grounde, leaueth that which was in the myddle for Rome. The arbiterment there was not for a meane betweene two extremities. Here not Labeo, but iuſt vmpires woulde goe ſafeſt in the middle: neyther with the oldeſt, nor lateſt age of Rome: but as olde Caſſius with Nepos and Virgil caſt it, hauyng extremities on both ſydes.

Of Iakim, Solon, Piſiſtratus, Tarquinius ſuperbus, *and Cyrus chyldhood, touching the ſame tymes.*

MY aduerſary helpeth me in all diſtreſſe, not onely for beginnyng and endyng ryghtly Daniels ſeauens, whereby my cauſe hath enough by any Logicianes iudgment: but alſo in particulars, where he moſt fyghteth, he moſt caſteth downe hym ſelfe. Thus he compareth ages in Mardochai. *Iechonias, Cyrus, Kis: Salathiel, Cambyſes, Semei: Pedaiah, Darius Iair: Zorobabel* (by him *Prozepos Iechoniæ*) *Xerxes, and Mardochai*. And thus fitneſſe he compareth with Archimedes meaſures. Thus any may ſee that he maketh Cyrus firſt yeeres match Iechonias, and Zorobabels with Mardochais, full ſoone to ſee Xerxes fall. For Aeſchylus tolde him and mee, that Xerxes was young in his warres, of that great ouerthrow. Aeſchylus in Perſis.

And what needed he to broche a new opinion for Mardochai, which Greekes, Hebrewes, Englyſh neuer knew: when by hym ſelfe he concludeth for mee. For ſoone after Xerxes fall, the Temple aroſe. And that muſt be in Zorobabels yeeres, or Mardochaies few after the returne, Xerxes theyr ſuppoſed equall yet being young.

Now Tarquinius Superbus being later then Solon, and as ancient as Pythagoras, familiar to Amaſis, equal in Clemens to Iechonias: the ende of Superbus, and Cyrus firſt tymes, fall out moſt fytly to ſerue Daniel. So when Heathen ſtudies be throughly tryed, they as Gybeonites, are glad to ſerue the Temple.

A digreſsion vpon occasion of the *aduerſaries phraſe.*

VVhereas I folowed, in makeing a Concent of Scripture, not onely trueth, bnt alſo famous agreement of Iew and Gentile: myne aduerſary continually croſſyng mee, is founde alſo to croſſe trueth lykewyſe, and common agreement: to omit other poyntes, where in all differynges from mee I holde hym deceyued: for Zorobabel, one phraſe did flee through the hedge of his teeth, which myght marre all Religion. This was the ſpeeche. *Fuit (Zorobabel) vt audiſtis Pronepos Iechonie.* Iechonias was great Grandfather to Zorobabel. Leaſt his hearers hereby appeare enemies to their owne fayth, I wyll largely cleere the cauſe: and myne aduerſary, by his expoſition. I was greeued to ſee Zorobabel made of Iechonias blood, for theſe cauſes.

The prouoker fayleth in all his gainesayinges.

1 God ſware that none of Iechoniahs ſeede ſhoulde ſyt vpon the throne of Dauid. *Ier.* 22.

2 *S. Luke* bringeth Zorobabel to Nathan, not to Salomon: whereby yf he were of Iechoniahs, *S. Luke* miſſed in brynging CHRIST from Dauid: and his Goſpel ſhoulde peryſh.

More-

3 Moreouer, it is the deadlieſt poynt for ſtory of al Iudaiſme. For the Iewes make this an article of fayth, that the king (Meſſiah) muſt come of Salomon: and that, who ſo deny that, deny Gods word. *Talmud San. art.* 12.

4 Beſides, it hath been our common errour, and crept into our notes: which I redreſſed, not onely by ſkill, but by publique approbation. For I wrote particularly of that to the chiefeſt of Subiectes, dealer in this kinde, that vpon full aduiſement, the correcting of the errour came forth: not as one thing ſhuffled amongſt many, but examined carefully.

S. Mathew hath ben commonly myſtaken: by not regarding a terme: whiche he was to vſe as commonly it was ſpoken, and to meane as his nation did.

5 Hereupon I by meſſage demanded of mine aduerſary, what he ſhoulde meane to ſpeake ſo? who anſweared, that he meant ſucceſſion, not natural lineage: which he might ‡ well do: § As Auguſtus Cæſar is the progenie, the ſeede, the begotten of Iulius: though he be not of his line, but in ſucceſſion. Now leaſt his hearers ſhould by his manifold iniurious & erroneous controlments herein alſo folowe his wordes, and not his meanyng, I thought good to warne them, and wiſh them due care of time, place, and perſon, in all narrations, leaſt they ſoone pull downe all theyr owne buylding. But now let vs returne to our care ouer Rome, that it worke no harme in this behalfe to the Goſpel.

‡ I allowe not his phraſe, but take his yeeldyng, and fight not for words. § Ouid Metam. 15.

Cauſes why Romane teſtimonies ſhoulde be rather loathed, then honoured, to controll all antiquitie for holy prophetes.

Speciall cauſes ſhoulde moue to refuſe Romane late wryters, in this caſe.

1 They being neare our Lordes dayes in the fleſhe: (when Iewes noyſed ouer al the worlde, their expectation of the heauenly Monarch) they were to be geuen vp vnto further errour, that would not loue the light

kindled: and enquire, as touching that king of glory.

2 When *Tully pro flac. & prouin conſ.* mentionyng Ieruſalem, calleth the Iewes religion a barbarous ſuperſtitiō: and them a nation borne to bondage: he can not deny but he had herd of their religion, & of their long bondage. And he myght haue founde his paradoxe true: that the wyſe man euen in tormentes is happy, yf he would haue read the 70.* and *Eſay.* 53. as he did Demoſthenes. His tongue was worthy to be prickt with needles, that ſo diſpitefully would ſpeake of the nation of our Lorde, who gaue him all his eloquence: and worthily ſuffered he all that punyſhment, which in Plutarch befel him.

* The Greeke tranſlation of the 70 matched the moſt ancient Latines, & might be read of the

‡ Dion. Rom. hiſt. l. b. 47.

3 Vergil § the Poet, that herd of a chylde comming from heauen to bring a golden worlde: ſinned againſt his conſcience, in drawyng that to Rome, which all rumors drew to Ieruſalem.

§ Aegl. 4.

Macrob. lib. 2.

4 Auguſtus ieſting, that Herodes hog was happier then his ſon: & knowing Herodes murthering: which was to preuent, the king looked for of the Iewes, coulde hardly be gyltles. And Carneades might haue taught him, yf not the Magi, to haue left the Iewes a King of their owne nation, and right family.

Euſeb. Ioſeph. Cedrenus. Tacitus Sueto-nius.

5 After open mention to Tiberius of our Lord his reſurrection, & a plaine prophecy, by which al the eaſt, at that time, looked for a king, and after, of the name of Chriſte, kilde vnder Pontius Pilate, all dealinges of Romane writers were much to be ſuſpected: either as more forlorn of God: to croſſe vnawares that prophecy famous euery where: or of malice fortifiyng with a conſpiring rancor ſuch Grekes as might wholly diſturbe § prophecy of the time of the general monarch.

6 Yf they dealt not maliciouſly, how could they being late men, agree in the ſame ſyllables, for the times betwixt

twixt Xerxes and Alexander, preciſely: though Iſocrates & Lycurgus, men of that age, differ 25. yeeres: where they make the whole but 48. and others after the Peloponneſian wars differ about halfe in halfe? In Panathen; contra Leocrat

How the common table of Archontes, though forged, *yet was exquiſitely honored of the Antichriſtian Philoſophers, not without ſuſpition of malice.*

The late Greekes vnder the Romane Emperours, *Pauſanias, Plutarch, Phlegon, Laertius,* for the yeerely Archontes or Maiors of Athens: and vnder which of them famous men were borne or dyed: do ſo agree, as though they had lyued in their olde tymes, and had ben recorders of purpoſe: yet olde writers haue (as I thinke) not twenty of thoſe 140. Archontes, but full many others in theyr roomes: as Demoſthenes in one ‡oration hath 8. Maiores of his owne towne: whereof the table which the Emperours ſcholers would fortify, hath not one. Lyſias hath ſome of his tyme likewyſe there not found. And Grekes, Chriſtians, as Suidas and other commenters, vtterly diſgrace them. I finde in Thucidides two: Pythodorus, beginnyng the warres and Alcæus: Xenophon hath a Pythodorus ending it: and Lyſias the ſame. Alſo Euctemon is in Xenophon, Euclides in Lyſias, in Demoſthenes about§ 9. two*I finde in Aeſchines: other may haue ſome, or they ſome more. Therefore in late men this agreement can hardly be voyde of ſuſpicion of malice.

‡ De corona.

§ Socratides, Aſtias Polyzelus, Cephiſodorus Chion, Timocrates, Chariclides, Euander, and Charondas: but no two of theſe can be certaine for our purpoſe. Tully ſeemeth to ſettle Charon. 4. y. afore Philips death.

* Themiſtocles and Theophraſtus.

1 Thoſe open enimies are more openly gylty, in admitting thinges by them ſelues vnpoſsible. For Plutarch caſting Lyſias borne vnder Philocles, and to lyue 72. yeeres, and admittyng his oration for Iphicrates when Elpinicus was Maior 103. off: that ſhal deſerue true credite when 72. can be 103. This might then tell that about 30. Maiors and yeeres are forged: and

malice,

malice, not dulnes, hath authoriſed theſe recordes.

Lib. 4. cap. 11. 2 VVhen Ptolomy mentioneth Eclipſes vnder Phanoſtratus, & the next yere vnder Euander: here their conſpiracy fayleth. For in Diodorus, Menãder is, not Euander at all. Euander is a Maior in Demoſthenes, but as, neare the time of Timocrates affayres, & a late Maior. Beſides, al Greekes know that Euander and Menander be too far off in force, to take the one for the other.

Diod. lib. 5. pag. 457. Dem. contra Timocr. ſee his commenter

lib. 3. cap. 2. 3 Touching Apſeudes in Ptolemyes Eclipſes, I trow, ſauing from Diodorus table, neuer no man was ſo called. As neuer no Englyſh man was called Vn-lying, and the name myght tell, that the autour ieſted.

4 VVho woulde not ſuſpect forgery, ſeeing thoſe three Maiors together, *Lyſi-ſtratus*, *Lyſ-anias*, *Lyſi-theus*: and nere, *Lyſi-crates*, *Lyſimachides*, and *Lyſ-anias* againe. Or theſe, *ὑπὸ Α*, halfe a doſen together, *Amynias Alcæus*, *Ariſton*, *Ariſtophylus*, *Archias*, *Antipho*, and next ſaue one, *Ariſtomneſtus*. Any may thinke that an open forger, turning to ſome Alphabete table bred theſe.

5 Like are theſe in the termination rare in ides. *Theagenides*, *Archidemides*, *Thaſiclides*, *Timarchides*, *Lyſimachides*, *Myrichides*, *Glaucides*: and all theſe neare togeather. Where both Iſocrates & Lycurgus differ ſo much: and I ſhew the time ſhorter by the one halfe, or there about, then the forged tables accompt. VVherefore Gellius, Plutarch, and ſuch, who by Gods curſe, cannot ſpeake the trueth (as Aeſchines taunteth Demoſthenes) no not vnwilling, that is vnwitting, or do of malice repreſſe it: let them packe. But their malicious forgery wyll moſt notably appeare, for kinges which are feigned to lyue with the kinges of Iudah, from autours neuer heard of tyll the Romane Emperours kilde the holy Martyrs. They are the thirde thred. I wyll put the ſimple reader in minde agaynſt them, what holy prophecy is wounded for them.

Enemies of Chriſt ſhoulde not be cited againſt hym.

Of the Chaldeans.

CErtayne reportes of ſuppoſed Chaldeans in our age firſt haue been of eſtimation, to teach men how to expounde Daniel, touching that text wherevpon we are tearmed Chriſtians. For in Daniel firſt and onely of the olde Teſtament, the tearme Chriſt is meere proper: in other places 32. the ſkilfull in Adams tongue know the tearme to be appellatiue. For to vnderſtande Daniel the better, ſome late woulde ſeeke helpe from men whom they thinke to be Chaldeans, And by an accompt from them, my aduerſary woulde make me beleeue, that Gabriel appoynting 70. ſeuens of yeres for al the world to loke for Chriſt his death, meant not 70. but 80. ſeuens. His dealyng is ſtrange: ſtrangeneſſe yet herein made ſome men boyſterous: But the aged and learned knew before, how in the ende the matter would fall out. In London Prentiſes maruel at Vniuerſitie Scholers, for thinking that Chaldeans might force them to an other meaning of bibles ſold in Paules, then euer was knowen eyther to Iewes who wrote the Prophetes, or to the Queene of Englande and Burgeſſes of our Parliament: who thought that all myght and muſt aduenture their ſoules vpon the proprietie of Gods worde, and thereby ſetled vs lawes for Religion. VVe may not diſpute agaynſt our owne groundes, our owne frame, our owne pyllers, our owne whole buyldyng, for triall or brauery of ſkill, from colored old Aſtrologers.

*30

Certayne of & in an vniuerſity reported to two of Innes of Court lately, that I was aſhamed of my cauſe, and relinquiſhed the defence of it. They knew not that they cõdemned our whole ſtate & religion, otherwyſe they would not wittyngly nor could wittily haue done ſo.

This matter ſhalbe made ſo playne, that euen the ſimpleſt may ſee the weakeneſſe of that iudgement, which leaneth vpon ſuch rotten reedes. Ptolomy was a man cunnyng in the courſe of the yeere: which men are taught to meaſure by the courſe of the Sunne. His

dexteritie was late. For his dayes were about 130. yeeres after our Lord his redemption: yet to make his art honorable, he bryngeth to vs recordes not heard of before his tyme of Chaldeans, commyng neare the antiquitie of a thousande yeeres. For he nameth not Robbin-hood, but Nabonassar, yet one of Vtopia, or noplace, matching in ancienty Ezekias king of Iudah. His first yeere of gouernement he placeth 424. yeeres before the death of Alexander Macedon. The same Ptolomy hath an accompt from Nabonassar to one Darius the first, whose yeere of reigne 31. he maketh to be 256. from Nabonassar, and by a consequent 168. before the death of Alexander. Thus standeth Ptolomyes testimony.

How an aduersary doth cite this againſt the proprietie of Scripture.

Thus the aduersary doth reason.

IF from Darius that folowed Cyrus sonne Cambyses, who reigned 7. yeeres after Cyrus tooke Babylon vnto Alexanders death yeeres be 168. it must needes be granted that the Persians reigned aboue 130. yeeres ouer the Iewes: and seeing 360. thence are agreed vpon to our Lordes death: and the limites of Daniels seuens agreed vpon also, betwixt both parties: it must needes be that the Angell meant vncertenly.

Answere.

Many thinges for this testimony must be explaned. Simply this wyll stande: That neuer any Darius was beginnyng to reigne 7. yeeres after Cyrus tooke Babylon, whose reigne was 168. yeeres before Alexanders death.

But

But for ſhewyng how the teſtimony is nothyng worth, theſe poyntes may be layde downe.

1 A teſtimony vnknowen or deſpiſed neare 1000. yeeres, and afterward deſpiſed more then 1000. yeeres, is more vayne then vanitie. Such is this of ſuppoſed Chaldeans.

2 Chriſtians may admit no teſtimony (where proprietie muſt beare ſway) agaynſt Scripture. For playne ought that to be, which playneth the rough. But by Daniel, Darius the firſt came none after Darius the Mede, who tooke Babylon. *Dan. 5. & 6.* who then was 62. yeeres olde. But his age wyll not ſuffer this accompt of 32. yeeres reigne after Cambyſes 7.

3 The Queene of Englande ſworne to the Goſpell, is to ſatisfie her ſubiectes, and they in obedience to ſatisfie her by proprietie of Scripture. To regarde the moſt lying nation of Chaldeans (neuer before cited to croſſe proprietie of Scripture) it is no part of the learned and godly. This might haue warrented mee.

They who blame in mee nouelty, where all our Church was and is of the ſame mind, muſt be warned of groſſe dealing.

4 A Shypmans hoſe wyll not elegantly diſtinguyſhe and ſet foorth the legges. But this Chaldean teſtimony is ſuch. For of Nabonaſſar, and Nabopollaſar Scal. 1584. condemneth al former opinions. Chriſtmannus holdeth them forged names. Genebrarde thinketh them forged or corrupt: H. Wolphius learnedly damneth all ſuch helpe from Heathen for Scripture. A ſounde iudgement ſhoulde not trouble his Countrey with ſuch ſtuffe.

In Alfrag. In Chronol.

Obiection.

But Clemens 1. Strom. hath a Darius the firſt after Cambyſes: Therefore Chaldeans onely are not to be blamed.

1 The Grecians could not ſo well take notiſe of Chaldean kinges, as Chaldeans myght: For whom Daniel had penned his ſixt Chapter in the Chaldy tongue: but they meant the firſt Darius that they heard of.

2 That Darius Hyſtaſpis cannot be meant by Darius the firſt, Herodotus conferred with Cteſias wil proue. For Cteſias a Phyſician in the Perſian court, and hauing (as Diodorus writeth of hym) the court rolles for warrant, recordeth that Darius Hyſtaſpis liued but fourty three yeeres, and reigned from his princehood at twelue yeeres of age but 31. yeeres. Now Herodotus in Clio maketh him about 20. yeeres olde when Cyrus preſently vppon Babels conqueſt prepareth Tomyris warres. And this vtterly ouerthroweth my Aduerſaries cauſe.

3 Maximinus Monachus ſomwhat folowyng Grekes, yet more reuerencing the open phraſe of moſt holy Scripture, and lothing rediculous diſtinctions, where playneneſſe ought to be, he maketh Darius that foloweth Cambyſes to be Darius the Mede. But to differ from the Chaldeans, either forged autours or forgers, geueth hym in all but twenty eyght yeeres.

A Greke wryter, which I haue in written hand ſomwhat of him M. Scaliger hath put foorth.

4 Aben Ezra vppon Daniel the 9. teſtifieth, that he ſaw recordes for the Perſian kinges, by whiche he founde from the ſurpryſing of Babel vnto the twentieth of Artaxerxes fourtie nyne yeeres. Theſe be his wordes: *And beholde, Ninteene yeeres were of the reigne of Cyrus and Achaſhueroſh, and two of Darius, and he reigned twelue. And ſo it is written in a Booke of the Kinges of Paras, and twentie yeeres of Artaxaſta the king: So beholde the whole is ſeauen ſeauens vntill Nehemias came, as it is written in the booke of Ezra.* Thus teſtifieth Aben

Ezra, who liued aboue 400. yeeres ago: a great Aſtronomer in Sebaſtian Munſters iudgement, whereby he coulde not be ignoraunt of Ptolomyes Chaldeans. A deadly enemy he was to Chriſt, and therefore deſerueth better credite, ſpeakyng for vs agaynſt his owne purpoſe, then Chaldeans, more wicked and perpetuall haters of Daniel.

5 All they who make 49. yeeres for the buylding of Ieruſalem, who are full many, wyl be founde as well damners of theſe Chaldeans: whereof amongſt Romiſtes in Spayne Hector Pintus gaue the ſame reuerence to Daniels playnnes as dyd Iohn Caluin in Geneuah, and careth not for humane credite, where Greekes thought them ſelues ſtrongeſt. And the Diuines in the laſt Frenche edition, haue deſpiſed this Chaldy dreame. Genebrard for the French, Romiſtes is no ſmall man (honored now as I heard at Rome) whom Adricomius folowed in the Chronicle ioyned to his Mappes. Henry VVolphius is a learned, godly, and zelous reuerencer of the Scriptures playnnes, who friendly controlleth M. Scaliger, and confirmeth Beroaldus, departyng euen from his owne Fathers iudgement for the holy trueth. Agaynſt all this muſt it be my particuler lot, in ſo many of myne opinion, to be onely counted new?

The one ſpeche of ſeuen ſeuens Dan. 9. graunted commonly the tyme ſeperated for buylding Ieruſalem (which muſt be the fyrſt part in the partition) forceth an yeelding to a plaine declaration of Gabriels Chronicle for our redemption.

6 Learned men by them haue gon too farre. For I. Sc. condemneth all the thouſandes of Diuines, who do thinke that Darius the Mede. *Dan.* 5. gate Babylon by conqueſt. A ſtrange thing. Such wryters ſhoulde be hated, who deceyue ſo learned men, as M. Scaliger is knowen to be of all Learned men.

Two more deceites from theſe Chaldeans, deceyuing him and an other Scholer wel deſeruing of learnyng, ſhould make vs thinke no better of theſe ſtale Chaldy forgery, then Priamus ſhoulde

haue done of Epeus wordy Horſe, and hurtfull Sinons tale. Careles Vealegon his houſe, with others, was not more ouertaken thereby of Vulcanes flames, then our wrytinges ſhoulde be, yf thoſe Babylonians might beare ſway. Take firſt an example, of Ezekiel where he writeth in this maner. Cha. 1. In the thirteth yeere I was in the Captiuitie. From whence he beginneth his reckonyng it may ſoone be diſcuſſed. For this was in the fift yeere of the Captiuitie of Ioachin, adde vnto that all Iakims tyme, eleuen yeeres, ſo we haue 16. and of Ioſias 31. ſo many as wyll with 16. make 30. that is 14. then you climbe vp vnto the 18. of Ioſias: that moſt famous yeere the middle of a Iubilee. hauing that noble Paſſeouer, and Moſes copy hid from Manaſſes, founde agayne and read before the king, by which it was knowen that captiuity was at hande; which when Iewes captiued woulde not beleeue, but that they might haue ſhunned it, Ezekiel hath relation to a famous denouncing of it 30. yeeres afore, and by that teſtimony woulde both calme the captiued, and aduiſe Zedekias not to reſiſt the Babylonian. And this of ancientie Iewes did ſee, Ionathan, Iarchi, Kimchi, Abrabbaniel. Olde father Ierome taught the ſame among Latines, and Theodoret among Greekes, yet M. Sc thinketh that Ezekiel had relation to Nabopollaſar, whom his Chaldeans in Ptolomy haue. In defence of my ſelfe, whom ſome by him woulde diſgrace, this much I wyll ſay.

Chaldeans deſerue ſmall thankes for playing faſt and looſe, yf that which by playne reaſon for Scripture, Hebrewes, Greekes, and Latines, haue hytherto helde faſt, now muſt be holden looſe.

Yf for the firſt verſe of Ezekiel all Diuines haue been bereft of iudgement, how great is our darknes? and who wyll euer regarde our skill? The regarding helpe from Aſſur hath wrought vs this diſgrace.

Whereas H. Wolphius his friende, the next yeere after he wrote, corrected that, & he ſemeth to like wel of it: He firſt ſhould defende his Chaldeans, and not his followers, where he is ſilent.

For an other Learned man: M. F. Iunius is deceyued as much. Marke what he writeth vpon those textes. Ezra. 4. 5. & 24. They hyred counsellers agaynst them, to dissolue their counsell all the dayes of Cyrus king of Paras, vnto the reigne of Darius king of Paras. *This Darius is (in the learned mans worke) Darius Hystaspis, and him he maketh to reigne ten yeeres after Cyrus first yeere. Now for the verse 34. of the same Chapter marke Ezra.* Then was hindered the worke, and continued hindered vntyll the seconde yeere of the reigne of Darius king of Paras. *Though it hath been doubtles with Iewes and Gentiles, that one and the same Darius is meant in both places, yet he maketh the later, an other, Darius Nothus, later by 98. yeeres. So these Chaldeans make vs breede of one Kis two, of one Ezra two, of one Nehemias two, of one Darius the first two, of one other Darius § three: & for two yeres in him to make 100.*

D. Artaxerxes, D. Hystaspis, and Darius Nothus.

The saw wherewith Manasses did cut Esay the iust into peeces, had not worse teeth then these Chaldeans, who make vs rent with our teeth the holy worde, from that playnesse which is in Christ. *The Troianes which did pull downe their owne Walles to receyue enimies to burne their Citie, are not simpler then they who wylbe triumphing agaynst a defender of their owne nations Diuines, and wyll pull downe their owne Walles, made not by Neptune and Apollo, as Homers Pergama, but by Diuines of all learned languages. And this for Chaldeans, being not a dead Horse, but in Scripture language, dead Dogges.*

I could haue wyshed that Learned men had not been brought agaynst mee: whom I turne more enimies to my aduersary, then I am, vpon his graunted, and turne them to be vpon condemners of his iudgement. I woulde haue been loth to cast any blot of their owne Incke vpon their Papers, yf I myght haue been vnprouoked. This any may see, that M. Fr. Iunius vpon Hosea, differeth lytle from myne accompt, where he makes 680. yeeres from the sixt of Ezekias vnto our Lordes death. I make seuen

lesse

leſſe then he, leſſe, becauſe I holde that the Captiuitie was but 70. yeeres, which begun from Iechonias by him ſhould be 77. but no ſillable of Prophet will warrant that. After I haue him with me againſt my aduerſary & him ſelfe alſo. Let them for that thanke the Chaldeans.

Oppoſe this to al their rumors, who by theyr owne teſtimonie blame a cauſe whiche they know not.

He had neede of a bolde corage, and many tongues to ſpeake for him, that woulde haue all the worlde to ſhrinke from an Angell and Daniels meanyng, for ſo vile, baſe, obſcure, tryflyng ragges of Vtopian Scriueners. And this for them, or nothing is enough.

This harme is not lytle, that our common people to whom Bibles are propounded as playne vppon often readyng, muſt be caried to mistruſt the playne text, But herein I must not be vehemet agaynst my Aduerſary, who leſſe regarded Chaldeans then Olympiades. For staying of ſuch as wyll needes win hym a victory, against his hope I haue written, and must, more then I wyſhed.

Papiſtes blame vs for differing, though Bellarmin and Genebrard differ in the ſame rate, without particular blame of them.

Whereas ſome ſtumble at Diuinitie, for diuerſitie of myndes in playne Stories, wherein the striuers knowe that any vppon paynes due, may ſee the trueth: Suche stumblers may ſoone finde their condemnation iust. It was alwayes vſual to try trueth by diſputyng. And as no man thinketh Arithmatique hard: nor law: For Merchauntes pleading vpon accomptes, when ſummes with their authority are brought togeather: So none ſhould here thinke the Bible hard, when the ſummes of it are cleere, yf they wyll examyne Heathen, how their testimony is nothyng. The Christians that folow them deſerue report of humane readyng. But all wryters vpon Scripture may not be diſgraced. Proteſtantes, Romistes, and Iewes, & euen they that * ſtriue, all may not be counted ſenſeleſſe, when Scripture is cleere, and vpon Scripture they ſpeake. And Heathen ſhoulde not ouerrule Religion, when euen by other Heathen Scripture preuayleth:

* Who graunt ſome poyntes which ſubdue al their diſſention to the trueth.

THus I haue ſufficiently cleered the ſpeech of *Gabriel*: in defence of the late Diuines, of *England* wyth *Scotland*: of *Spaine*, *Fraunce*, *Hiderbeg*, *Tigurin*, *Geneua*: checking the old error of *Greekes*, making the Sunne go backe 100. yeres. Hidelberg

1 The matter hath been ſo poliſhed: that for the limites, the aduerſarie yeeldeth vnto me: & for the parts to be greater then the whole: he fighteth not againſt me but againſt himſelfe, art, all men, and poſsibilitie.

2 Touching the reaſon that droue him into theſe ſtraits: the opinion that the *Iewes* were vnder *Perſia* 70. yeares more than *Gabriels* portion 130. of 490. vpon examination that is found more vnlikely, than any thing in any count of time. For we both, and the two famous lerned *M. Iunius* and *M. Scaliger*, (the onely in that on hys ſide) we all foure, graunt the exceſſe of yeres not to bee after the building of the Temple. Now, that it cannot be 107. afore, betwixt *Cyrus* and *Aggeis* Prophecie, but 32. onely, whole ſtreames of reaſons I haue ſhewed: & *Ebrewes*, *Greekes*, *Latines* make it but the ſixt part of this time, that is, 17. or 18. yeres. Now, to blame another for not going ſixe fold beyond the common opinion, this dealing might be counted ſtrange.

3 This one argument amongſt whole troupes, this one alone might quiet all: that the returned, which were once 49000. built the Temple.

4 Touching the prophane, by particulers it was ſhewed, that from *Cyrus Babilons* warre to *Xerxes*, (euen by heathen) 30. was the moſt that likelihood would grant: that from *Xerxes* warre to *Alexanders*, of the ſuppoſed 140. by *Grekes* of that Age, in ſure and plaine reaſons 40. full clearly might, to the ſatisfaction of any heathen, bee quite cut off.

5 Touching heathen diſturbances, I turne them to ſerue the Church: in *Olympiades*, about *Rome*, and ſuch.

Phlegon fighteth for vs: whoſe whole fragment, becauſe few had it, I cauſed to be printed, for Scholers vſe.

6 *Pauſanias* likewiſe againſt himſelfe exactly for my ſumme: and the *Greke* Diuines I brought againſt theyr cited *Olympiades:* yea, *Iulian* and *Lucian* are brought to ſerue *Daniel.*

7 The table of *Archontes,* the malice of Philoſophers, the vanitie of the *Chaldeans* haue been detected.

8 Theſe points hee that holdeth not profitable for helping to ioyne *Moſes, Daniel, Matthew, Paul,* and all together: and ſpecially the Iubilees, beginning from the partition of the Land by *Ieſus,* vpon driuing out the heathen, ending at the entring for vs into heauen, by our Lord and Sauiour *Ieſus,* by texts cleare and plaine: hee that would deſpiſe this, hath courage not following, but running afore learning: and I thinke, with none well aduiſed can finde commendation.

Obiection.

But this ſhould not be put in print to the diſgrace of a learned man: priuate conference ſhould rather end the matter.

Anſwere.

This Obiection may be caſt off for manie cauſes.

1 Mine aduerſarie conferred priuately with me, before I wrote of the Scripture concent: and vpon occaſion of ſome ſtrange points in his Author, whereby his accompt made yeres three-ſcore for bare three: he told me that he had not ſtudied theſe points: and requeſted me to write of them.

2 Preſently vpon the comming forth of my Booke, he falleth a confuting it in open lectures, amongſt yong ſtudents vnable to iudge: who as *Nero* ſang the deſtruction of *Troy,* when he ſet his own Citie on fire: ſo thoſe yong ſtudents triumphed, when *Daniel,* and *Gabriel* were in confu-

In Xiphil. & Suet.

confuting. If this partiality be tolerable in him: to ſpeak to yong men, & not to print that all may iudge: they wil grant me good leaue to defend that truth in print, which the Aduerſarie did requeſt me for to print at the firſt.

3 My learned frend told his Auditorie, that hee was bound to honor the truth, more than our frendſhip: and therefore would not ſpare, euen a follower of a vniuerſall opinion. He that will not thinke the ſame as lawfull for me, will ſeeme blinded with ſiniſter partialitie.

4 Vpon a ſhort Epiſtle to one *A.T.* prouing *Mardochai* captiued, whoſe life would diſcuſſe our controuerſie: mine aduerſarie promiſed to take the blame on him, rather than I ſhould print more: yet ſoone after falleth on confuting it, with ſome dealings, that none indifferent would like off: & his admirers being called to their owne iudgement vpon *Eſter*, ſaw that they were deceaued: and ſaid that the fame of the learned man carried them to conclude as he wold. Now, all ſuch as condemn all *Ebrewes*, *Grekes*, *Engliſh* and their owne hart, muſt bee warned to deale better: and other warning would they take none, till I came to this, manie did I ſend them.

5 Another D. of Diuinitie, who abridged *Codoman*, flowing with errours: yet condemning mine Aduerſarie in all our chiefe differences, & granting me full manie points, wherby mine Aduerſarie would tell him that he ouerthrew himſelfe: vpon certein demands daſhing all his paines, tooke a right courſe: he confeſſed that he had no skill in theſe matters, and would yeeld vnto him whom he prouoked. One Maſter *Jackſon* a merchant, can teſtifie that to him it was ſpoken: and the Gentlemen of *Grayes-Inne* know reaſon why that was his beſt way. And this mention would I haue ſpared, but that one *D. Ch.* would haue him anſwered, as though he had wonne the ſpurres: the man himſelfe tooke the beſt way. I dare aſſure mine Aduerſarie that he ought to haue done ſo: if

euer by reſiſtance he make his cauſe good: let the Reader thinke me of ſmall iudgement.

6 So many are infected with error vpon his Lectures, to hold the Scripture vncertaine: that not onely Printing muſt correct them, but alſo he muſt be moued to acknowledge his ouerſight.

7 It is great pitie that one ſo well deſeruing of the Church, ſhould be ſuffred by vnreaſonable reuerence to build vp *Iericho:* wheras in frendſhip iuſt reproofe bears great ſway, which muſt be giuen grauely, and taken patiently.

8 We tooke Vmperes, the Archbiſhop of *Canterburie*, and the Biſhop of *London*. By their arbitrement hee doth know or ſome may, that neither hee nor anie will ſoon foile any ioynt of that *Scripture Concent*, but for going about will take foyles manie. When after their cenſures yong men ſhall ſing as at *Neroes* flames, what man of courage with learning would abide it.

He that wrote of *Scripture Concent* to her Maieſtie, vnles for ioining *Ebrew* and *Greke* ſtudies he knew himſelf commonly holden inferior to none: he might be blamed of imprudencie, with taking away the firſt letter of Rhetorique: that which *Tully* ſaid, *Demoſthenes* could hardly pronounce, for the boldnes of his enterpriſe, taken before BB, and DD. as a Doctor of *Cambridge* anſwered for him: vpon commending the weight of the matter, when one demanded, why then the BB. or the DD. meddeled not with it. He that in ſo weightie a cauſe would ſuffer rumors to quel the truth: and yeeld to men not acquainted with his ſtudies, ſhould not be thought of iudgment or loue of the truth.

Thus I truſt the godly wilbe ſatisfied, the fame or infamie from the bad, ſhould moue none of iudgement.

FINIS.

The amending of faults eſcaped.

THe number of ſheetes are not duely marked by the letters, by reaſon that a fragment of Phlegon printed in Greeke was the worke of a Printer dwelling farre off, and of another then the other: and latelyer printed then the ſheet of the *Chaldeans, which by the vnheedines of the Printers, both haue their reckoning amiſſe, the one A. the other I. But for amending faults they may be noted thus: Phleg. and Chald. the other leaues be in order. Through all, thus amend faults, D. page 6. line 12. and 13. twenty three yeares while *Ioſue* was vnder Perſia. In *Phlegon line 25. reade end & cure of the plague. In the next page in the margent reade *Homer Iliad.* 2. 595. for *Odiſſ.* 2. F. 1. the ſecond page in the margent rede *Homer Iliad.* 3. for lib. 3. In G. 2. line 1. reade ſunne of iuſtice for ſonne. on the next page line 13. reade ſunne for ſonne. In H. 3. page 2. line 16. reade the mede Datis for Mardonius. In the next page in the margēt rede *Demetrius Phalereus*. In I. in the margent rede 4. y. that is yeares, for 4. 7. In Cald. line 7. reade places, 30. for 32. and line 20. reade either knowen, for knowen either: And line 21. reade or thought vpon to the, for or to the, and in the margent wittingly, for willingly. And page 7. line 29. open, for vpon. In L. line 3. reade Hidelberge. And page 3. line 9. reade ſiniſter for ſiniſtred. And line 10. for prouink, reade prouing. And page 4. line 14. in ſome copies reade ſone may, for ſome may. Let the gentle reader of him ſelfe amend other ſcapes by the matter.

*Which was printed in Octoebr, the other in Februarie.

*In the Greek the firſt note of the text corrupted, muſt be referred to the former page.

The amending of faults escaped.

THe number of Errors are not duely noted by the Greeks, by reason that a fragment of Phlegon printed in Greeke was the worke of a Printer dwelling farre off, and of another then the Author: and lacke of paines taken the first of the * Chaldeans, which by the vnlearned is esteemed for more then reckoning amisse the Accents. The other I doe for amending faults they may be noted thus: Phlegon. Cald. the other leaues beeing rude. Throughall, thus amend faults, D. page 6. line 12. and 13. twenty three yeares while he was vnder Peraia. In * Phlegon line 25. reade end & cure of the plague. In the next page in the margent reade Peter Alea. c. 595. for Ouid. 2. 1. the Greeke page in the margent reade Pherecyde. for lib 3. In lib 3. In Cald. line 1. reade Lunne of Iulice for Ionne. on the next page line 3. reade Iunne for Ionne. In Ha. 3. page 2. line 16. reade the mede. this for Mardonius. In the next page in the margent reade Democritus Phereus. In I in the margent rede 44. that is yeares for 47. In Cald. line 7. reade place go for 3 and line 20. reade either knowen, for known en either: And line 21. reade or thought vpon to die, for or to die, and in the margent wrongly, for willingly. And page 7. line 29. open, for vpon. In L. line 3. reade Hidelberge. And page 3. line 5. reade finifer for finifred. And line 16 for prouinh, reade prouinc. And page 4. line 14. in lome copies reade tome may, for lome may. Let the gentle reader of this follow and other faults by the matter.

* Which were printed in Greeke in Frankfurt.

* In the Greeke the first note of the text corrupted, must be referred to the former page.

A treatiſe of MELCHISEDEK, prouing him to be SEM,

The father of all the ſonnes of *Heber*, the fyrſt king, and all kinges glory: by the generall conſent of his owne ſonnes, by the continuall iudgement of ages, and by plentifull argumentes of ſcripture.

Heb. 7. 4.

Now conſider how great HE is.

Imprinted at London for *Gabriel Simſon* and *William White*.

1591.

OMNE BONV SVPERN E

To the right Honorable Syr WILLIAM CECILL, *of the* honorable order of the Garter Knight, Lord Burghley, Lord Treaſurer of Englande: grace and peace from the iuſt king of peace.



He heauenly ſayinges of *Moſes* (Right Honorable) concerning *Melchiſedek Gen.*14 and the commaundement of conſideryng howe great the party is. *Heb.*7. can not well take place in our hartes, vnleſſe the perſon be knowen: that all ſpoken of hym may be taken in due ſenſe. For eyther we ſhall clymbe three ſteppes too hygh with *Melchiſedekians*, *Hierax*, or yet *Origen*, who make hym more then a mortall wight: or we ſhall fall too low, with the common *Greekes*, who make hym eyther a *Chanaanite*, or leaue hym to be an obſcure man. But when we find out certaynely who the perſon is, then we may ſafely examine all that is ſpoken of hym. And in my opinion, that which is written of hym, reacheth ſo farre both to the firſt *Adam* one way, and to the ſeconde *Adam* an other way, ſtyll ouerſhynyng *Aarons* ceremonies: that an errour in this matter wyll no leſſe frette the webbe of holy Story, then the worke of a VVeauer is hurt, when many thriddes in

one place are pulde away, which reached through the whole peece. In a matter of this weight, I iudged my labours ſhoulde be well ſpent, that I myght both ſhake off quite, from all myndes which vſe my paynes, that which is to be reiected: and helpe to ſettle better the ancient trueth. To that ende I handle the chiefe diuerſitie that haue been touching *Melchiſedek*: and ſpeake for one opinion more at large: which *Hebrewes* alwayes helde, and *Latines* moſt commonly: that *Sem* the father of all the ſonnes of *Heber*, muſt needes be the man. Whereas many and great men thought otheryſe: but neyther the moſt ancient, nor the moſt part, nor onely of the beſt: I leaue all to the Reader to iudge: who, yf he be of Learnyng wyll eyther (as I truſt) folow the oldeſt opinion continued ſtyll, or without blame geue others leaue to folow it. In choſing a particuler Iudge, I finde your Lordſhyp, meete to geue a right cenſure in difficulties: and I ſuppoſe you wyll delyght to heare what antiquity ſpeaketh, and the matter it ſelfe in this cauſe. You ſhall finde this matter muche lyke that, wherein once your L. beſtowed long tyme in ſpeach with me: and many of the very ſame poyntes (though to an other concluſion) wyll here offer them ſelues. As the other, in my mynde, were of profite to be knowen: ſo by theſe I truſt, the ſtudent in Diuinitie wyll thinke hym ſelfe ſomewhat holpen. And that both may come togeather, yf it be not a trouble to your leaſure to remember, it wylbe a benefite to Scholers for to marke how ſome Counſellers looke into theyr ſtudies, and teach by ſodayne demaundes what poyntes experience of whole kingdomes require to be playnely taught in the worlde: which the common ſort lytle thynke of: and for want of indgement raſhly diſpiſe. Fiue yeeres ago your L. requeſted me to repayre to the Court, concernyng the *Greeke* tranſlation of the *Hebrew* Prophetes

preſented

preſented to you, and concernyng peruſing of the Englyſh: to haue more integrity and playnneſſe accordyng to the *Hebrew* and the Apoſtles *Greeke*. Then you afforded moſt wyllingly three houres ſpech for matters of chiefe and generall vſe, and of great hardneſſe: in ſuch ſort that I was amazed how you ſhoulde haue eyther ſuch leyſure, to be ready in them, from your politicall affayres and ſtudies, or ſo right and profounde a iudgement for the bones in the body of Scripture, as Diuines ſkant thinke of, tyll great errours driue them to conſider. Beginnyng from the *Greeke*, you demaunded why the 70. ſhould not be more accompted then the *Hebrew*, ſeeing the Apoſtles folow it: Reaſon beyng rendred, that they were to folow it, becauſe Heathen commonly knew no other Bible. You further examined how farre they folowed, and in eache kinde tryed out the matter. Their ſtrangeneſſe of imitation was, in that they refuſed not bare faultes of Grammer, as often appeareth: to teach vs not to fight for wordes: Secondly, they folowed the 70. where they hid their mynde, as in *Kenan*, *Gen.* 11. and *Luk* 3. and in Seuentie and fiue ſoules, for Seuentie. *Gen* 46. *Acte*. 7. or deale as Paraphraſtes or abridgers: which often they do. Thirdly, in ſome rare vſe of a worde. One example of that offered it ſelfe. *Heb.* 10. which myſtaken by Tranſlaters, putteth all men to a plundge. For it is ſayd: No further offeryng remayneth for ſinne, yf we after knowledge of the trueth ſinne ἑκουσίως which ought not there to be tranſlated willingly: rather of pretended malice, from *Exo*, 21. 13. where אורב is in Hebrew *Zadah*, *inſidiatus*, lying in wayte, or *iazid*. 14 wylfull, or malicious ſpitefull. And ſo the diſputation was playne agaynſt the *Iewes*, wylfully faythles: and no further griefe to diſtreſſe the conſcience of any. This was examined as a thyrd kinde of the 70. folowed. You examined likewiſe, turning to your

Bible the 70. Tranſlations refuſed: when a chiefe matter was weakened by the 70. therefore *Paule* ſayde, for this cauſe ἐξήγειρα, *I rayſed vp*, not διεπράθης *Thou haſt been ſuffered aliue*: becauſe he woulde expreſſe the *Hebrewe* more playnely. Moreouer for heauenly eloquence, how the Apoſtles departed from the Tranſlation: namely *Heb.* 1.3. that your L. diligently tryed by *Eſay.* 4. and other places. Neither was the *Hebrew* left vntryed with the 70. for a rare text: or in ſome vſe an onely: VVhy we ſay *Pſalm.* 2. Kiſſe the Sonne: where the *Latin* hath after the Greeke, *Amplectimini eruditionem*. The openyng of that drewe more matter. I anſwered, that by both Tranſlations it myght appeare, that the Hebrew worde was *Bar*. Now the Hebrew worde *Barar* (To teach) might by proportion of language haue *Bar* for doctrine: though ſo in vſe any where it commeth not: but for a ſonne, it doth in the *Prouerbes*. 31.2. *Bar*, and *Dan.* 3. *Bar*: and in the new Teſtament *Actes.* 4. *Bar-nabas* was expounded, Sonne of conſolation. This text *litigious*, for the wryting amongſt the *Romiſtes*, for the meanyng with *Iewes* folowyng the 70. your L. mooued to be expounded. For the Tranſlaters I geſſed, that eyther they feared to tranſlate for *Heathen*, vngrounded vpon the Trinitie a diſtinct ſaying of one perſon, The Sonne, leaſt *Heathen* ſhoulde turne it to a wrong meanyng: or they marked it not. As in *Daniel* they knew not how to tranſlate *Iccareth* Meſſiah: Meſſiah ſhalbe killed: becauſe they vnderſtoode not the matter: or they feared to publyſhe it in a playne phraſe, and in *Greeke*. Vpon mention of *Daniel*, your L. requeſted an opening of the whole Booke, and examined the particulers: what tymes or yeeres it conteyned, what Empires: and how the Image legges, which were to be made duſt, before the Stone was made a Mountayne, myght not be taken for the *Romans*. For ſo we ſhoulde conclude with

Rom. 9.17.
Exod. 9.16.

Iewes,

Iewes, that Chriſt is not yet come: as alſo by the fourth Beaſt: yf we made it the *Romanes*. And for the golden text of *Daniels* Seaurens, your L. had read ſome that I then had not, of great accompt. It woulde be too long to runne now through all. I coulde not faſter runne then through any part of myne owne ſtudies, then you purſued in demaundes for the chiefe matter. Your ſhortneſſe in propounding queſtions, readineſſe in conceyuing a full anſwere, diligence in trying Scriptures, dexteritie in replying vpon colour of doubt, quickneſſe in trying what confidence I had in myne aſſertions: and laſtly, ſinguler gentlenes of encouraging my ſtudies, with entreatie to repaire often to you: theſe partes do aſſure me of a Iudge fitte for wyll and ſkyll. VVherefore I willingly reuiue the memory of your Lordſhyps ſpech: to liue through all memory: and to ende as I began: to your Lordſhyppes protection I commit this Treatiſe, to finde intertaynement: but ſo farre as trueth ſhall be ſeene to require.

Your Lordſhyps
to commaunde:

HVGH BROVGHTON.

Scapes in printing at which if the Reader ſtagger, let him reade thus.

ſickerly for ſickerles. A ii. line 33. Sixtus for Pius at A 4. line 12. for ἐρθόμεθ᾽ ἐρθόμεθ᾽ for from from Vr. from Vr. blunter beaſtes read breſtes. For moueth vs to fayth, meeteth vs by fayth. F. 4. i. the ~~fourth~~ ſide, line 13. for Ramban read Rambam H i. b. in the margent. reade Pſal. 48. for 180. D ii. a. line 14. F iii. b. reade that in a Politicall. Gen. 11. not. 12. F. iii. the ~~thirde~~ page, lyne. 33.

4 : 3 : pag : 2

4 pag 1 my margent

E 1 pag 2 lin 19

D 4 : pag : 2 : lin : 2 : for Abrahamb to charran (read) Abraham from charran

E 4 : pag : 2 : lin : 1 for doubtleſs (read) Doubtleſs

H 4 : pag : 1 : lin 23 : (for) giued (read) giues

F 4 pag 2 lin : 7 : for) by ſcripture ye holy word reuerenceth (read) is reuerenced for els leaue out (by).

A treatiſe touching the ſundry opinions concerning Melchiſedek,

who he ſhoulde be: wherein is enterlaced a diſcourſe of the olde Greke tranſlatours, hiding their mynde for *Gen.* 5. and 11.

SUndry opinions hath *Epiphanius* of Melchiſedek, what, or who that perſon ſhoulde be. But time hath vanquiſhed part of them, frō defence of ꝑ learned by writing, though in phantaſies of men they be quicke. Part, haue yet their defenders of ſundry ſortes vntyll this day. Of ſuche as are vanquiſhed, a ſhort ſpeeche may ſuffiſe: of the others, more ſhalbe ſpoken: to ſettle one, true. Epiphanius, booke 2. her. 55

1 The *Melchiſedekians* framing a deadly hereſie, as *Epiphanius* doth recorde, helde Melchiſedek to be a certaine wight dwelling in ſome place, which none can tell of, being a wight greater then CHRIST. Forſooth they woulde eſtabliſhe that opinion from (*Pſal.* 110. 4.) Thou art a Sacrificer for euer, after the order of *Melchiſedek*: as though Chriſte muſt therefore be inferiour, and needing the order of the other. And of Melciſedek they holde it to be properly ſpoken, that he is without father, without mother, without kinred: going about to moue that, from the Epiſtle to the *Hebrewes*. Now from the ſame wordes they may be confuted. As *Dauid* propheſying of the LORD, ſayth, that he ſhoulde be a Sacrificer after the order of *Melchiſedek*: by the very ſame Scripture ſheweth the Apoſtle, The firſt Opinion.

That euen *Christ* should be that Sacrificer, who is Lord in *Dauid. Psal* 110. and aboue all to be praysed for euer. *Rom.* 9. Of Melchisedek speaketh the Apostle in the same place, that he likened to the Sonne of God, continueth a Sacrificer for euer. Now if he be but likened to the sonne of God, he is not equall to the sonne of God: For how can the seruant be equal to ỹ maister? Now Melchisedek was a man. That *Epiphanius* proueth afterwardes. And that, Without father, without mother: is not sayd, as though he had not father and mother: but because they are not in most manifest sort (κ) τὸ φανερώτατον.) named in the Scripture. How many others haue not their kinred in ỹ most manifest sort, as Daniel, Sidrac, Misac, and Elias?

This much for the Melchesedekians, out of the Greeke father *Epiphanius*: wherein I could wyshe some to marke how grauely and truely, the learned Father expoundeth the wordes, without father, without mother. For whereas he * maketh the relation to be only to *Gen.* 14. they do not wel that stretch it further: as though the holy Ghost had sayde, in all the Scripture, a father or mother for him can not be founde. So they might as wel say, that by al the Scripture it could not be proued, that he had beginning of dayes, and ende of lyfe. Whereas the Apostle expresly teacheth, That it is ordeyned, that all men once shall die. Now of Melchisedek it is as wel ‡ affyrmed, that he lyueth: as that he is without father and mother. But by the Scripture we may gather, that he dyed: therefore as well, that he had father and mother. Wherefore it is not properly spoken.

Let none thinke, that the spirite of God is controlled, by seeking his name and parentage. *Iob* would tell vs, that it is not good to defend Gods cause with an errour, (*pretending a religion,*) neyther is the Figure hereby destroyed. For it is not spoken simply, but in relation. And euery ‡ wyse man wyl graunt, that he had both father and mother. And why should the Figure be more defaced, by a certayne

father

* In saying κ) τὸ φανερώτατον. that is: in the most manifest sort.

‡ Heb. 7. Gene. 3.

Iob. 13. 7.

‡ By S. Augustines leaue.

father taught vs, by ſundry argumentes, by Moſes when he wrote, then by obſcure fathers? The Apoſtle diſputeth of *Melchiſedekes* caſe, as in Abrahams tyme he was knowen, when he was alyue, and actually a figure of Chriſt, not medlyng with that certayntie, whiche is euident ſince Moſes wrote a Comment vpon that caſe, ſhewyng what man was then alyue, at Salem greater then Abraham. And without the ſtory of Sem, I thinke we ſhall hardly performe this charge: Conſider how great this man is: or vnderſtande this: Of him we haue many thinges to be ſpoken, hard to be vttered: becauſe ye are dull of hearing. Folow then the Apoſtle, and marke his wordes: and know both the reaſon of Moſes ſilence, *Gen.* 14. and his vndoubted proper meaning from *Gen.* 9. what man he muſt needes be, who then was king of Salem. It is a frowarde modeſtie, which wyll not ſearch when God biddeth: and the ſtopping of the eares, is Serpentlike: when God blameth for dulnes of hearing.

Heb. 7.
Heb. 6.
Gen. 14. 18

The Apoſtle (in deede) from the ſilence of Moſes teſtifieth, that he was a figure of the Meſſias. But how large may we expounde his ſilence, to be ouer his whole lawe, or in the phraſe touching Melchiſedek? Doubtles touching the open and preſent ſtory of Melchiſedek. For to whom doth he teſtifie that? but to the *Hebrewes*: which ſo holde it vnto this day, as the Apoſtles ſpeach doth handle it: who both conſider the Figure repreſenting one more then a man, & alſo can playnely proue, in hiſtorical kinde, by Moſes from other places, who helde Salem then: and who then alyue might be holden greater then Abraham: whereby it might well be knowen, what perticular perſon, both the Apoſtle meant, and the Hebrewes knewe to be ſpoken of. And why then ſhoulde men draw the matter otherwyſe then euer the Hebrewes woulde ſuffer it to be drawen? *Sickerles* the Apoſtle woulde reaſon, as the Iewes might vnderſtand: and neuer woulde his argument, which muſt be playne,

bring more entanglementes then all religion had. But the Iewes shoulde haue been more entangled by a doctrine making any then alyue greater then Abraham, but such as had the promise of Christ before. Therefore the Apostle would neuer go about, to thrust an opinion vpon them: for one greater then Abraham, but woulde talke accordyng to their meanyng. Let none thereon frame a godlyer modestly vnto him selfe, then the whole sway of Hebrewes, touching an Hebrew poynt, wil suffer: and the Apostle writing to them: expounded by their continuall iudgement. Neyther let any euer thinke, that God would forbid searching of the Scripture for a matter of storie: as the kinred of a man is: but rather charge vs to marke al poyntes, the first and the later: that in all, Gods playne constancie of blessing myght appeare in a man: whom wicked Canaan knew to be glorious, but no more regarded his state, or knew his kinred, byrth, or death: then yf he had them not at all: Yet might haue knowen, yf their Fathers had delyuered the memorie of Noes blessing from age to age vntyll theyr tyme: and had taught them who dwelt at Salem, borne before the worlde now, not of their kinred: nor lyke to ende his lyfe in theyr dayes, by reason of lusty strength. An higher poynt Melchisedek resembled, to which the proper * storie woulde bring by degrees: whiche to knowe we are bounde. The ignorance of that hed the *Melchisedekians*: The confuting of them, I trust, shall not be needefull in this age, but so farre as men somewhat touch them, in mistaking the spech: without father, without mother. &c.

2. Pet. 3, 7.

Conferre Gen. 9. & 11. & 14.

The seconde Opinion.

2 There sprang another opinion that was somwhat holden of some olde Latines, otherwyse the best learned: But *Epiphanius* fathereth it vpon *Hierax*, which taught earnestly that Melchisedek was the holy Ghost, because he was tearmed to be lykened to the Sonne of God: and applyeth these wordes, Abydeth a Sacrificer continually, to that which

the

the Apoſtle ſayd: The ſpirite maketh interceſſion with groninges vnſpeakable. But *Hierax* hath miſt extreamely. For the Holy ſpirite neuer tooke fleſh: Wherefore he coulde not be a king of Salem, and a ſacrificer of one certaine place: For, euery (high) Sacrificer is taken from men. Some pardon muſt be geuen to them that helde this errour, more then to the former: by reaſon that of two other opinions, which haue had ſome ſtroke: neyther coulde greatly pleaſe the Grekes vntyll this day, as ſhal appeare by the diſcourſe. Alſo amongſt the Latines *S. Auguſtine* was a mighty weſtler for ỹ defence of *Hierax* minde, ſtyred vp by ỹ fondnes of that one opinion, which Greekes ſomwhat liked of,‡ either not knowing, or not conſidering cleerely the Chronicle and ſtorie fortifyng the other. Theſe two opinions agree in one poynt, that Melchiſedek was a king of a ſmal kingdome in Chanaan: Or as one tranſlateth *Tremelius*, (a lytle § Chananite King:) for as the Iewes language is called in *Eſay.* 19 The ſpeech of Chanaan: ſo any one dwelling there, might as well be of *Tremelius* called Chananeus. Now by both ſides, who holde this opinion, Melchiſedek cannot be any ſpirite: but one that hath Adam and Noe to his father, and doubteles to his mother Eue namely: and had both beginning of dayes, and ende of lyfe in propriete: and lyueth not continually on the earth: nor can abyde a Sacrificer for euer, otherwyſe then by the deſcription of Melchiſedek. *Gen.* 14. Unto which onely the Apoſtle woulde haue vs to referre thoſe ſpeaches: ſeeing the reſt of Scripture, woulde teach otherwyſe of the very man, which we muſt marke, vnleſſe we be dull of hearyng: to know who by many degrees, ſhoulde be greater then Abraham. From this one ſtocke of this king in Chanaan, growe two branches: one beareth vp them, who make him to be of Chanaans ſeede: an other holde they, who ſay that he is Sem the ſonne of Noe. The firſt the Greekes brought in, who helde that Sem could not then be alyue: The other helde the Hebrewes.

Rom. 8.

Heb. 5. 1.

‡ That Melchiſedeck was a Cananite by kinred. Epiph. in Here. 55. œcum. vpon Heb. 7.

§ That he was no farther a Chananite then by place.

A discourse touching the *Greeke translation.*

A discourse touching the Septuagint.

I Will separate these two from the former, by a discourse touching the Greke translation: and that the Grekes case and iudgement may better be knowen, I wyll here enterlace a long discourse, to shew how *Gen.5.& 11.* the Greke translation differeth from the true grounde and infallible the Hebrew text: wherof from Ezras age, euery ‡ letter in the Hebrew was reckoned. I wyl lay downe the vsual translation accordyng to the Hebrew, and also that of the Greeke, from the *Septuaginta*: Whose translation, though we haue not sincere, but for many sentences, patched of sundry other translations, a sentence being repeated sundry wayes, and tymes, where the Hebrew hath but one saying: yet for the body of the worke, it is the *Septuagint*, as may be gathered. For the newe Testament writeth many hundredes of proper names, accordyng to the common Translation which is called the *Septuagint*: as Ar, not Har: Mageddon, not Megiddo: Sadduc in Sadducees, as Sadoc is Sadduc. *Ez.7.* and many such: But these examples I bring, to shewe that the Greeke * copies are not (as some write) in those wordes corrupted. Such also are ἐλπὶς Hope, *Ruth.1.12. Heb.3.* 14. συκοφαντεῖν to oppresse. *Iob.35. Luk.3.* 14. ὑφδμεῖν. *Pro.3.6.* 2. *Tim.2.15.* to settle a ryght, διδεσπάρισται. *Psa.53. Eph 6.6.* And as πιμωλήσει for vnreligious, or robbe Altar *Act.17.* can not wel be expounded, but by Demosthines frō his oration, for Ctesiphon: as Vlpian expoundeth him: and agayne as ἄρχοντες *Luk.22.25.* cannot be expounded so well as from the same orator, making a difference thereby betweene the equall voyces in *Attens* gouernement: and the sole principalitie of a kingdome, where all passeth by one voyce and commander: so many places of seuerall common wordes, vsed by the Apostles, and also hundredes of phrases may and must be referred for examination to the Greeke translation which

‡ Rabbi Sadias hath made a Treatise of that: which Elias hath ioyned to his Hammasoreth

* Apocal.17. Mat.3. Mar 12 Luk.20. Act.5

whith we haue now: though so much mangled, and differing in sundry copies, that some tymes it woulde seeme a seuerall worke by diuersitie of copies. And this I dare affirme, that who so is not acquainted with it, vnderstandeth not fully the Greeke of the new Testament. That being so, as the common vse helde, we may holde that the common Greke translation (though in some poyntes compounded of others fiue * or sixe, which *Athanasius* & *Epiphanius* reckon, and wholly is an other for the booke of *Daniel*:) yet that for farre the greater part, it is the olde *Septuagint*. That also appeareth by the Greekes citations. Doubtles the Romistes thynke the Edition of *Pius quintus*, to come neare to the *Septuagint*. According to that will I translate the 5. and 11. of Genesis, and set it ouer against the Hebrewe, ioyning some obseruations, not vnprofitable for them that loue the trueth. Herein you shal see yeeres more then the Sunne measured, hastenyng to the North, and returnyng to the South. For seuerall hundredes be added to all these men, to Adam, to Seth, to Enosh. to Kenan, to Mahalaeel, to Enoch, to Arphaxad, and to hym a new Kenan (a man of *Vtopia*, that neuer was) with yeeres lyke the rest: after him to Selah, to Eber, to Peleg, to Regu, to Sarug, to Nahor: to eche one of these seuerall hundredthes of yeeres. These dayes God sought not out: and lyght dyd neuer shyne in them. The Starres that brighten the day knewe them not, nor the Horizon of the Ocean that beareth vp VVhales. But as the Egyptian *Greekes* folowed the old *Egyptians* and *Chaldeans*, that faygned yeeres: whose dayes neuer came in number of monethes: So for their weakenes did the Greeke learned *Hebrewes* fayne a thousand yeeres, and many hundredes, that neuer saw the eyelidde of the morryng.

Great cause they thought offered so to dally, with prophane folke that sought for the Hebrewes learnyng and bookes, onely for vsurie of a Library, nothing for conscience to the Law of God: and would come with such myndes

* Aquilas, Symmachus, Theodotion: and two without the Authors names. These ioyned, made Hexaplun: that is a sixfold worke: the Hebrewes both in Hebrew letters, & also in Greke letters, but Hebrewe wordes made vp Octaplun the eyghtfolde worke. The translation of Lucian the martyr: & that of Sophronius, though not from the Hebrew, were of good accompt. Moses of late dayes is set foorth, in a Greeke translation: but in Hebrew letters, by a wicked Iew: to deface the Greke now vsed.

to spie likelyhood of errour, to catch at: as the men of *Iericho* came vnto the house of Rachab, to haue caught the spies. Therefore as Rachab vsed a mockage with her enemies: and sayde an irony or floute, that they taking her wordes in propriétie, let the Spyes escape safe: So the Ebrewes coueted to do: being requested to turne their Prophetes into *Greeke*, by a King whose father, before that tyme, pretendyng fauour to the Iewes religion, and comming into their towne on the Sabbath quietly, straight way by force did surprise their Citie. They were in feare least the sonne would folow his fathers steppes, and picke quarrelles at their wrytinges: which he would try by Heathen, no whit further esteeming them, then with Heathen they had some likelihood of agreement. They thus fearyng harme, seeing no hope of doyng good with proper trueth, would not cast Pearles before Hogges, nor holy thinges before Dogges: to tread them vnder their feete, and to be rented them selues: but altered such poyntes, as most would haue stirred *Egyptians* to contention. The tyme and Chronicle was the chiefest poynt, wherein the Heathen would fight agaynst them. For some inckling they had of the 1 Creation, of a 2 woman full of giftes, that brought sorowe into the worlde, 3 of disdayning a perpetual youth, and enuying that a fire *(which 4 is lyght of knowledge) was hid from them: of olde age, brought in by a Serpentes counsell: and yet 5 reaching to ‡ a thousand yeres, whose infancie might endure an hundred yeeres: of lyuing by foode of Plantes, § of the deluge: of ✕ the Tower buylding, of the Sunne twise altered in his course, of Moses, of Chanaan subdued. These poyntes, and many such vpd § heathen somwhat know: but for the times would they chiefly haue hailed. Great is that matter, and greatly to be considered. For that sentence which Tatianus in Eusebius vsed as one sufficient to ouerthrow all the Philosophers learnyng: and of late for the contemners in our tyme, *M. Ioseph Scaliger*, that rare learned man, prefixed in the

R. Abraham, Ben-Dauid in Kabala.

1. Homer, Plato in Timæo.
2. Hesiod in Pandora.
3. Nicander Ther.
* Alexander polyhistor.
4. Clem. 1. Strom.
5. Ioseph out of Hesiod: and Diod. Sic Ouid. 1. Metam. Herod 2. Euseb 1. præp.
‡ Manethus, Molus, Estiæus, Ecatæus, Ellanicus, Acousilaus, Ephorus, Sibylla.
§ Berossus Chaldeus, Hieronymus ægiptius, Nicolaus Damascenus, Mnaseas.
✕ Eupolemus. Euseb. 9. prap.

the entrance to his booke *de Emendatione temporũ*: The same doubtles had the ancient *Hebrewes* in their mynde. And this is that sentence, which wayeth so much: VVhere the description of time is not well setled togeather, there can be no trueth of storie. Wherein the *Egyptians* and the *Chaldeans* were extreamely deceyued, as may appeare by *Greeke* recordes. Marke for these howe the *Greekes* reckon their tymes. *Laertius* writeth of the *Egyptians*, that *Vulcane* the sonne of *Nilus* was authour of Philosophy: of whom continued a succession of Priestes and Prophets. Howe from this *Vulcane* to *Alexander* the Macedonian were yeeres, eight and fourtie thousande, eight hundred sixtie and three, Jump forsooth. They woulde seeme not to misse one yeere of so great a tyme: whereas at *Alexanders* byrth, the whole woulde neuer had yet seene yeeres three thousande fyue hundred and eightie: by the Scripture accompt, conferred with the greatest constancie of the Heathen. And to make their tales somewhat more notable: they ioyne further obseruations, to make all more sure, that in this space there were Eclipses of the Sunne three hundred seauentie and three: of the Moone, eight hundred thirtie and two.

Diog Laer. in his Proæm.

In Egypt the learned were called Hiereis, and Prophe æ: thence the Septuagint borrowed these two termes to translate Cohenim and Nebyim. Th Apostles in Greeke reteine the Septuagint termes, and for Cohenim put Hiereis: but neuer for ere under the Gospel, that is seruant in the worde and Sacramentes. Wisedome woulde thinke their termes the best: but custome will rule.

The *Chaldeans* for profession are lyke the *Egyptians*, as thinketh *Diodorus Siculus*. In him they bragge for Astrologicall experience of foure hundred and seauentie thousande yeeres. *Mar. Tullius* much agreeth with *Diodorus Siculus*, who recordeth in his booke *de Diuinat.* 2. that they affirme foure hundred thousand yeres to haue been spent of them in tryall & experimentes of obseruing chyldrens byrthes, with the starres situation, to cast their destiny.

With such mates had ỳ Greke learned *Hebrewes* to deale. Their hatred toward Abrahams sonnes & learning, Moses and Daniel sheweth. *Iewes & Heathen kept the memorie & name of Iannes & Iambres. For such weake heades the *Septuagint* altered the text: not to be holden so in good trueth of the faythfull, but done for present necessitie of their case.

*Baal Aruch in Iachnai or Iannes: who also citeth the Talmud: and Numenius in Euseb. Præp. 9.

But now I wyl returne to the Text: of the Hebrew the infallible: and the *Septuagint*: setting one ouer against the other: and adding some Obseruations, where I thinke it needefull.

The Hebrew originall.

ADAM liued an hundreth and thirtie yeres, and begate *Seth*. And the dayes of *Adam* after he had begotten *Seth*, were eight hundreth yeeres. So all the dayes that *Adam* lyued, were nine hundreth and thirtie yeeres: and he died.

Seth liued an hundreth and fiue yeeres, and begate *Enosh*: and *Seth* liued after he had begate *Enosh*, eight hundreth and seuen yeeres. So al the dayes of *Seth* were nine hundreth and twelue yeeres: and he dyed.

Enosh liued nintie yeeres, and begate *Kenan*. And *Enosh* lyued after he begate *Kenan*, eight hundreth and fifteene yeeres. So all the dayes of *Enosh* were nine hundreth & fiue yeeres: and he died.

The Greeke Translation.

ADAM *liued* two hundreth and thirtie yeeres, and begate* Seth. *And the dayes of* Adam *after he had begotten* Seth, *were seuen hundreth yeeres. So all the dayes that* Adam *liued, were nine hundreth and thirtie yeeres: and he died.*

Seth *liued two hundreth and fiue yeeres, and begate* Enosh. *And* Seth *lyued after he had begate* Enosh, *seuen hundreth and seuen yeeres. So all the dayes of* Seth *were nine hunreth & twelue yeres: and he died.*

Enosh *liued an hundreth and nintie yeeres, and begate* Kenan. *And* Enosh *lyued after he bgate* Kenan *seuen hundreth and fifteene yeres. So all the dayes of* Enosh *were nine hundreth and fiue yeeres: and he dyed.*

Kenan

Obseruations.

* In the former tymes some noted, as it appeareth yet, very badly, and blasphemously, that Moses omitted an hundred yeres. So at the fyrst they would deface all his authoritie. What wyll they say for his later summe, hauing more thē the Greeke hath by an hundreth yeeres: and yet the whole summe in most equall: in all sauing Lamech.

The Hebrew.

Kenan liued ſeuentie yeres and begate *Mahalaleel*. And *Kenan* liued after he begate *Mahalaleel*, eight hundreth and fourtie yeeres. So all the dayes of *Kenan* were nine hundreth and ten yeeres: and he dyed.

Mahalaleel liued ſixtie and fiue yeeres and begate *Iered* Alſo *Mahalaleel* lyued after he begate *Iered*, eight hundreth and thirtie yeeres. So all the dayes of *Mahalaleel* were eight hundreth ninetie and fiue yeeres: and he died.

Iered lyued an hundreth ſixtie and two yeres, and begate *Henoch*. Then *Iered* liued after he begate *Henoch*, eyght hundreth yeeres. So all the daies of *Iered* were nine hundreth ſixtie and two yeeres: and he died.

Henoch liued ſixtie & fiue yeeres, and begate *Methuſelah*. And *Henoch* walked with God, after he begate *Methuſelah* three hundreth yeeres. So all the dayes of *Henoch* were three hundreth ſixtie & fiue yeeres: and God tooke him away.

The Greeke.

Kenan *liued an hundreth and ſeuentie yeres, & begate* Mahalaleel. *And* Kenan *liued after he begat* Mahalaleel, *ſeuen hũdreth & fourtie yeeres. So all the dayes of* Kenan *were nine hundreth and ten yeeres: and he dyed.*

Mahalaleel *liued an hundreth ſixtie and fiue yeeres, and begate* Iered *alſo* Mahalaleel *liued after he begate* Iered *ſeuen hundreth and thirty yeeres. So all the dayes of* Mahalaleel *were eight hundreth ninetie and fiue yeeres: and he dyed.*

* Iered *liued an hundreth ſixtie and two yeres, and begate* Henoch *Then* Iered *liued after he begate* Henoch, *eight hundreth yeres. So all the dayes of* Iered *were nine hundreth ſixtie & two yeeres: and he dyed.*

* In him the Greeke tranſlation altereth nothyng: not in Noah.

Henoch *liued an hundreth ſixtie and fiue yeeres, and begate* Methuſelah. *And* Henoch *walked with God, after he begate* Methuſelah, *two hundreth yeeres. So all the dayes of* Henoch *were three hundreth ſixtie and fiue yeeres: and God tooke him away.*

Of the Greeke translation.

Methuselah liued an hundreth eightie & seuen yeres, and begate *Lamech*. And *Methuselah* liued after he begat *Lamech*, seuen hūdreth eightie and two yeeres. So all the dayes of *Methuselah* were nine hundreth sixtie & nine yeeres: and he dyed.

Lamech liued an hundreth eightie and two yeeres, and begate *Noah*. And *Lamech* liued after he begate *Noah*, fiue hundreth nintie & fiue yeeres. So all the dayes of *Lamech* were seuen hundreth seuentie and seuen yeeres: and he dyed.

And *Noah* was fiue hundreth yeeres olde: and *Noah* begate *Sem, Cham*, & *Iapheth*. And *Noah* was sixe hundreth yeres olde when the flood of waters was vpon the earth. So *Noah* entred and his sons, and his wyfe, and his sonnes wyues, with hym into the Arke, because of the waters of the flood.

Methuselah *liued an hundreth* * *sixtie and seuen yeeres, and begate* Lamech. *And* Methuselah *lyued after he begate* Lamech, *eight hundreth & two yeres. So all the dayes of* Methuselah *were nine hundreth sixtie and nine y. & he died.*

Lamech *liued an hundreth eighty and eight yeres and begate* Noah. *And* Lamech *liued, after he begate* Noah, *fiue hūdreth sixty & fiue yeere So all the dayes of* Lamech *were seuen hundreth fiftie and three yeeres: and he died.*

And Noah *was fiue hundreth yeres olde: and* Noah *begate* Sem, Cham, *&* Iapheth. *And* Noah *was sixe hundreth yeres old, when the flood of waters was vpon the earth. So* Noah *entred and his sonnes, and his wyfe, and his sonnes wyues with hym into the Arke, because of the waters of the flood.*

* So he should be a Father twenty yeres sooner then he was in the Hebrew trueth. And of 955. yere old at the Flood: wherfore the rest of his age he must be 14. yeres somwhere. Some wolde beleeue that he was with Henoch tyll the Flood was past, rather then beleeue ỹ Hebrew text. Aug. Ciuit. 15. Cha. 11. As though al the Iewes would, or could corrupt the Hebrew text: cited so muche in Commentaries, and founde vniforme yet. By this impossibilitie, the Septuagint would haue the worlde to knowe, that they for a closer purpose wolde not communicate the trueth of the Fathers ages with prophane Heathen. It is a pitifull thing to see how tyl this day men are bent to imagine vntruethes agaynst the Hebrewe trueth, to disanul the holines of the worde.

As they dealt with the Fathers of the fyrst chapter: So dealt they with them that be in the eleuenth: and somewhat more strangely, as touching additions of one man, and of this sentence: And he died. To nine of them Moses for speciall cause hath omitted it. Marke that poynt likewyse.

Sem

Of the Greeke translation.

The Hebrew. GEN. 11. *The Greeke.*

SEM was an hundreth yeeere olde, and begate *Arphaxad* two yeeres after the Flood. And *Sem* liued after he begate *Arphaxad*, fiue hundreth yeeres.

And *Arphaxad* liued fiue and thirtie yeeres, and begate *Selah*. And *Arphaxad* liued after he begate *Selah* foure hundreth and three yeeres.

Here the Greekes enterlaced that fayned sentence: And *Cainan* liued. &c. (that neuer was) and he died. And here a man may see that they did but dally with the Heathen, by this fained name, as in Chap. 10. they make a *Cainan* the first sonne of *Sem*.

And *Selah* liued thirtie yeeres, and begate *Eber*. So *Selah* liued after he begate *Eber*, foure hundreth and thirtie yeeres.

Likewyse *Eber* lyued foure and thirtie yeeres, and begate *Peleg*. So *Eber* liued after he begate *Peleg*, foure hundreth and thirtie yeeres.

And *Peleg* lyued thirtie yeres, and begate *Regu*. And *Peleg* lyued after he

SEm *was an hundreth yeere olde, & begate* Arphaxad *two yeeres after the Flood. And* Sem *lyued after he begate* Arphaxad, *fiue hundreth yeres*: and he died.

And Arphaxad *lyued an hundreth fiue and thirtie yeres, and begate* Cainan. *And* Arphaxad *liued after he begat* Cainan, *foure hundreth and thirtie yeres*: and he dyed.

And Cainan *liued an hundreth and thirtie yeeres and begate* Selah. *And* Cainan *liued after he begate* Selah, *three hundreth & thirtie yeres*: and he dyed.

And Selah *liued an hundreth and thirtie yeere, and begate* Eber. *So* Selah *liued after he begate* Eber, *three hundreth and thirtie yeeres*: and he died.

Likwise Eber *liued an*hundreth thirtie and foure yeeres, and begate* Peleg. *So* Eber *liued after he begate* Peleg, ‡*two hũdreth & seuentie yeres*: and he died.

And Peleg *liued an hundreth and thirtie yeeres, and begate* Regu. *And* Peleg *lyued after*

Moses in the Hebrew omitteth mention of Sems death, to stay the reader in expectation of some rare dignitie of his person: and that men shoulde not thinke that he died before the blessing was fastened vpon Abraham: as in trueth he lyued after Terahs death, or the promyse, seuentie & fiue yeeres, vnto the fiftieth yeere of Isaaks age: by the Ebrew infallible.

* By the Greeke accompt Sem shoulde die in the 105. yeere of Ebers age.

‡ Because Eber doubled the ages of the men borne after Babels buylding: the Septuagint to hide that, shorten his time much.

The Hebrew.	The Greeke.
begate *Regu*, two hundreth and nine yeeres.	*after he begat* Regu, *two hundreth & ninty y.* and he died.
Also *Regu* lyued two and thirtie yeeres, and begate *Serug*. So *Regu* lyued after he begate *Serug*, two hundreth and seuen yeeres.	*Also* Regu *lined an hundreth thirtie and two yeres, & begat* Serug. *So* Regu *lined after he begate* Serug *two hundreth & seuen yeeres*: and he died.
Moreouer *Serug* lyued thyrtie yeeres, and begate *Nahor*. And *Serug* lyued after he begate *Nahor*, two hundreth yeeres.	*Moreouer* Serug *lined an hundreth and thirty yeeres, and begate* Nahor. *And* Serug *lined after he begat* Nahor, *two hundreth yeres*: and he died.
And *Nahor* lyued nine and twentie yeeres, and begate *Terah*. So *Nahor* liued after he begate *Terah*, an hundreth and nineteene yeeres.	*And* Nahor ‡ *lined an hundreth seuentie and nine yeeres, and begate* Terah. *So* Nahor *liued after he begate* Terah, *an hundreth twentie and fiue yeers*: and he died.
So *Terah* lyued seuentie yeeres, and begate *Abram*, *Nahor*, and *Haran*. So the dayes of *Terah* were two hundreth and fiue yeeres, and *Terah* died in *Charan*.	*So* Terah *lyued seuentie yeeres, and begate* Abram, Nahor, *and* Haran. *So the dayes of* Terah *were two hundreth and fiue yeeres, and* Terah *died in* Charan.

‡ The Septuagint for 29. geue Nachor 179. to surmount Terahs 130. according to his age compared with Abrahams. But Epiphanius copies wyll differ in this, and many other poyntes, as shall more appeare.

And thus much touching the alteration made by the *Septuagint*: to which I must adde one Narration touching Terahs age of 130. yeeres, when he begate Abram: which inequalitie with the former, might be a speciall cause why the *Septuagint*, did adde hundreds to many, least the strangenes of Terahs case shoulde make Heathen amazed. Thus Moses ioyneth to Terahs death Abrams callyng, promyse, and age, saying, And the Lord sayd vnto *Abram*, Get thee

out

out of thy * land, and from thy ‡ kinred, and from thy § Fathers house, vnto the ‖ lande that I wyll shew thee. And I wyl blesse them that ¶ blesse thee, and curse them that curse thee, and in thee all the families of the earth shal be blessed. And *Abram* ❡ went as the Lord commaunded him, and was seuentie fiue yeeres olde, and *Lot* went with him, as partaker of the same blessing. *Zoar* vpon *Gen.* and that appeareth in *Ruthes* commendation. *Ruth.* 2.3. Where *Booz* sayth: Thou hast forsaken thy father and thy mother, and thy countrey, and thou art come to a people which thou didst not know before. The Lorde wyll recompence thee: and thy rewarde shalbe perfect from the Lord. It is manifest by this Text, that after his fathers death, God remooued his dwelling from Charan, as *S. Stephen* expoundeth it. And *Philo* the Greeke writer in Abrahams Peregrination expressely noteth that to be the common iudgement of the Iewes of this tyme. This he writeth. It is lyke that none is ignorant that haue read the Lawes, how Abraham first remouing his dwelling frō Chaldea dwelt in Charan. And after that his father dyed there, he remooueth also from it. And in the same worke also he sayth, that Abraham left Charan, being seuentie and fiue yeeres olde. I am perswaded, that of olde time the *Greekes* were of *Philoes* iudgement. Yet of later times two opinions haue been much holden: which I cannot allow off. The one, that Abraham shoulde be borne when Terah was seuentie yeeres olde, as he is fyxt in order: the other, that the Promise vpon the former wordes was geuen in Vr of Chaldea. The later Iewes holde both. And also a * speech of *S. Stephens*, caused many to holde the later. *Bucholcherus* sufficiently answereth that. Yet agaynst *S Stephen*, the former, the Iewes holde for some rancor, because (that coulde not agree with his first calling) many thought that the wordes were spoken in Chaldea though he affirme the appearance of the wordes to that effect, from other the like scriptures, & not from an expresse testimony.

* Land of dwelling, not of byrth.

‡ Nachor and his house.

§ Seeing he is dead.

‖ Where Melchisedek dwelleth, to pronounce the blessing receyued from Noah, vpon ther.

¶ Then sayth les Nachor went not with him after this speech.

❡ If Abraham toke Lot when he went vppon Gods commandement, and not Nachor, this must needes be an other speeche, then that which remooued from frō Vr, him selfe, Terah, and Nachor.

* Because saint Stephen for Abrahams calling from Vr, vsed these wordes. Get thee from thy countrey, & from thy kinsfolke: which wordes are vsed also Gen. 12. (though after mention of his fathers death, & many other, Gen. 12. God of glory and

cause he sayth, that after Terahs death, God remooued Abrahams to Charan. Nothing but rancor coulde thrust them into that opinion, agaynst expressed wordes, and their owne knowledge. They knewe well enough that the order of their names no more made Abraham eldest, then it coulde make Sem eldest: whom the *Septuagint*, and most *Rabbines* holde to be younger then Iapheth. Moreouer, they holde Sarah, who was but ten yeeres younger then Abraham, to be Harans daughter. *Genebardus* lyketh well of this, that Haran at eight yeeres of age shoulde beget her. But the Iewes rather woulde thinke that he vnderstoode not their dalliance: then holde that. An other reason agaynst the Iewes is this: that they obserue how Moses speaketh of Terah onely, in that Chapter that he died: least men shoulde thinke that Abraham would leaue his Father aliue behinde him. But he must be left fortie yeres behinde him, yf Abraham were borne when Terah was seuentie: therefore Moses by their grant would not haue men to thinke so. An other reason agaynst them is this: of the present case. If Sem deliuered the blessing to Abraham, Abraham did out liue him: for it coulde not be a prophetical worke to deliuer the inheritaunce to one that shoulde not survive: and he should out lyue Abraham many yeeres, yf he were borne in Terahs seuentith yeere. But they graunt that Sem deliuered the blessing to Abraham: for they holde him to be Melchisedek: as witnesseth *Aruch* in the worde Ierusalem, and whole troupes, whom I elswhere cited. Therefore Abraham out lyuing Sem, must be borne as *Philo* casteth his age: whereupon doubtles the Translatours were moste mooued to alter the Text for yeeres. Now I wyll returne to my disputation for the other two opinions touchyng Melchisedek.

R. Bocha: vpon Gen. 11.

The thirde opinion.

The *Greekes* helde, that Melchisedek was a man of Canaans race: *Epiphanius* and *Oecumenius* are playne in that. ‡ *Chrysostome* vpon *Ebr.* 7. speaketh more circumspectly, that they

‡ Hær. 55.

they knewe not who he ſhoulde be, but deemeth not that he might be a Chanaanite. *Epiphanius* woulde ſeeme to lyke ſomewhat of this opinion, That Melchiſedeks father was called Heraclas: a man of that countrey, dwelling at Salem: and his mother Aſtaroth. Theſe tales, ſome belyke faigned, ſomewhat to ſtay the *Melchiſedekians* folly: But they nowe *S. Auguſtine* to an other groſſe errour, while they diſpute agaynſt Samaritans onely, as though ſome Iewes had thought otherwyſe. In deede *Epiphanius* dealing is ſtrange. He being a Chriſtian from *Paleſtina*, and a Iew, as *Iohn* byſhop of *Nicea* recordeth, * durſt not openly deny the *Septuagint*: both for the Iewes vow, that bounde their nation vnder payne of curſe, not to alter it: and for heathen Chriſtians, who had conceyued a better opinion of it, then of the Hebrew. Yet he diſgraceth the 70. muche, as touching varietie of Copies: and ſo diſputeth, as willing to yeelde, that Sem muſt needes be Melchiſedek: though he were loth to ſeeme a deſtroyer of the 70. auctho*itie, which Iewes fables aduaunced, & Grekes vnſkilfulnes too much embraced. Thus he would ſeeme to confute Sems defenders, ſaying.

The Iewes dallying, fayne them who were reckened for Gods in time of Heathen, to be Melchiſedeks parentes, carying him aboue the age of Abrahams tyme.

* In an Homely not yet printed, but to be ſeene in Emmanuell colledge in Cambridge: with Planudes, who condemneth Purgatory playnly, yet wrote about the yere. 1100.

And theſe ſhalbe found to be rediculous. For the Scripture making al ſure, hath fortified the trueth in al poyntes, hauing ordered the tymes and yeeres not in vayne. For when *Abraham* was eightie yeeres olde, or ninetie, more or leſſe: then *Melchiſedek* met him. Now *Terah* the father of *Abraham* begate *Abraham* being ‡ ſeuentie yeeres olde: ſo yeeres ariſe an hundreth and ſixtie, more or leſſe. And *Nachor* begate *Terah* at ſeuentie and nine yeres olde: ſo ariſe two hundreth thirtie and nine yeeres. *Sarug* begate *Nachor* at an hundreth and thirtie yeres of age: ſo ariſe yeres three hundreth ſixtie and nine. *Regu* begate *Sarug* being an hundreth thirtie and two yeeres olde: ſo aryſe yeeres fiue hundreth and one. *Peleg* begate *Regu* at an hundreth and thirtie yeeres of age: ſo aryſe yeeres fixe hundreth thirtie and one. *Eber* begate *Peleg* an hundreth thirtie

‡ That he ſpeaketh, but as the phraſe at the firſt woulde ſeme to meane, we may knowe by the like, in the Iewes maner yet quicke in Talmud. Saned. Cha. 9. pag. 69. where Sarah ſhould ſo be within eight yeeres of her fathers age.

tie and foure yeeres of his lyfe: ſo aryſe ſeuen hundreth ſixtie and fiue yeeres. *Selah* begate *Eber* being in the yeere an hundreth and thirtie of his age: ſo arriſe eight hundreth nintie and fiue yeeres. *Arphaxad* being an hundroth thirtie and fiue yeres olde begate *Selah*: ſo are yeeres one thouſande and thirtie. Now the foreſayd *Sem*, whom Samaritanes phantaſies woulde haue to be *Melchiſedek*, begate *Arphaxad* being an hundreth yeeres olde: all maketh yeres one thouſande an hundreth and thirtie, vnto the tyme of *Abraham* when he returned from the ſlaughter of the kinges. But *Sem* lyued not ſo many yeeres, accordyng to theſe mens doting phantaſie: but being an hundreth yere olde, he begate *Arphaxad* two yeeres after the Flood, and lyued after that, fiue hundreth yeres, and he died: Therefore he lyuing ſixe hundreth yeeres, and dying, howe coulde he reach to one thouſande an hundreth and thirtie yeeres, that *Sem* the ſonne of *Noah*, being ten ages before called of them *Melchiſedek*, ſhoulde be thought aliue after ten ages? * O great wandringes of men. Now by the accompt of other Copies, from *Sems* age ſince firſt he was *Sem*, vnto the foreſayd tyme of *Abrahams* meetyng *Melchiſedek* when he was eightie, or ninetie yeeres olde, are yeeres ſixe hundreth twentie and nine, more or leſſe: ſo that in no caſe can *Sem* reach to the foreſayde tyme of *Abraham*, that he ſhoulde be counted *Melchiſedek*. Therefore on euery ſide, this tale of the *Samaritanes* falleth to nothyng. Anone I wyll try further his meaning: Now thus I haue layde downe the force of his ſuppoſed opinion agaynſt: That *Sem* ſhoulde be *Melchiſedek*. Tedious to mee was this ſpeech, ſtanding vpon a falſe grounde: which yf it myght be receiued, it woulde ſhake the certainty of Scripture: yet needefull at this day is the confuting of him. For I haue heard Learned men, more then one, obiect earneſtly this auctoritie of *Epiphanius*, litle conſidering how thereby the authoritie of the ſcripture copies ſhould periſh

Here he is ſo bold as to leaue out Kenan, but in three other places he doth name him: and yet as a cypher, holding ſtyll Iacob to be the two and twentith from Adam.

* He ſhoulde ſeeme to be in earneſt: but that in the wordes folowyng, he commeth as neare the Hebrew as he durſt, well in that age.

The Hebrew falleth, yf Epiphanius here ſayd true,

riſh wholly. He, & they, ſhalbe anſwered both at once: if they wyll ſtart to no further ſkapes then *Epiphanius* him ſelfe would like off: that is, yf they ioyne not with *Melchiſedekians*, and *Hierax*, in the expoſition of the wordes, without father, without mother. I wyll graunt *Epiphanius*, that the tymes make ſure the cauſe: and agree with his dealyng, that he coulde bring no other reaſon agaynſt it, that *Sem* ſhoulde be *Melchiſedek*: but from the Greeke accompt of tyme. Yet I muſt needes tell him: that he (as other natiue Greekes) hath hindered ỹ trueth exceedingly, and wrought great annoyance to Religion, in bringing the Greeke tranſlation for proprietie, where it dallieth: for a ground againſt the grounde: for trueth where touching ſadde meanyng, it is further of then any Heathen * woulde or coulde lightly miſſe. The Hebrew text hath Gods auctoritie, and ſad propriety: it ſtandeth ſure ſtyll, and of the wyſeſt was alwayes holden true. Of it moſt ſenſible reaſons may be rendred, amongſt them whoſe ſenſes by vſe are made fit to iudge: though it ſeeme ſtrange at the firſt. Uariety hath not been founde in the Hebrew text, nor Hebrew commentaries ſince Ezras time: whereas nothing is more vnconſtant then the ſundry copies of the Greekes, and theyr citations in the Greeke Doctors. Now in the Hebrew text it appeareth that Sem, who lyued fiue hundreth yeeres, was but about fiue hundreth and thirtie, when Abraham met Melchiſedek: and therefore *Epiphanius* hath nothyng for his defence. And the more is he to be blamed, in that by ſome copies he found from Sems birth to Abrahams warres but fiue hundreth twentie and nine yeres: which varietie might haue hardened him to haue ſought for ỹ original, in true plainnes. I thinke he might haue found in ſome Greeke tranſlations, or commentaries, the letter *phi*, which ſtandeth for fiue hundreth, in ſtead of *chi*: that he citeth, and woulde make fiue hundreth yeeres, and ſo the Hebrew aye was. But to conclude, all Europe, where Uniuerſities

* Hauyng a written ſtory before them.

haue had Hebrew: and all our Bibles in these west parties, (that I haue seene) Englysh, Latine, Italian, Spanishe, French, Duch. &c.‡ condemne *Epiphanius* for this poynt, as going about to shake the Hebrew text, the strongest post of Diuine buylding. In the same blame must they be wrapped, that vse for their defence the authoritie and testimony of his conclusion. And thus much for turnyng agaynst hym, that which he chiefly leaned vpon, in his outward shew.

‡ In worke they condemne him, in that they follow the Hebrew.

Now that Melchisedek is not a Chanaanite. two poynts are handled therein by *S. Augustine*. The one, that no Chanaanite coulde be greater then Abraham: An other, that Abraham coulde not be the father of many nations, to reuiue fayth decayed, yf a Chanaanite helde it styll: of these two, neyther wyll suffer other to fall: but eyther wilbe sure.

Auguſt. in qq. ex vtroq; mixtimq; c. 109.

And for their obiection that make the superiorite to stand in the blessing, *that is alwayes doubtles, that the rule of blessing is aboue them which are blest. But here the worthynes of the person is considered, whereby the blessing from his mouth was regarded. Yea and Abraham him selfe was a sacrificer, and therein coulde not be inferiour to any Cananite for office. Moreouer, what warrant should Abraham haue to acknowledge a Chananite, of a nation cursed, his superiour? They whose tongues were confounded, also lost religion, by the wrath of God. But the Chananites had seuerall Dialectes, therefore they all had lost religion: neyther was the name of the One true God, knowen to them. In deede *Eusebius* recordeth. 1. *Præp.* their religion, as somewhat sounding towardes a voyce of good, but in trueth bad to them selues. For, whereas God is called in *Sems* house, *El, Elion*, the Chananites had seuerall Gods, one called *El*: an other called *Elion*: as often hearing somewhat of *Melchisedek*, who was sacrificer to God, knowne by the termes *El*, and *Elion*. But they not holding the trueth, and being rather scattered from the face of the presence of God, went on eche one after their owne goddes: wherefore I

can

can not see how agaynst a generall rule, one of a cursed Nation and strange language in the lyfe of *Sem*, shoulde excell *Abraham* and *Sem*. And thus much for the thirde opinion: wherein also I was constrayned, beside the naturall methode to answere the obiections agaynst the fourth.

Now the fourth is that of the Hebrewes, which holde it doubtles (the learned of them, who cast Sem to be yet then alyue) that Melchisedek can be no other but Sem. For the better satisfyng of all, I wyll name here some of the chiefe Authours, with their testimonies. *Syracides* sayth, that *Seth* and ‡*Sem* were most glorious amongst men. For *Seth*, it is manifest, in that all men are. *Num.*24. called the sonnes of *Seth*: But for *Sem*, I see not how he shoulde be manifest in such glory, but in the person of *Melchisedek*. And vnlesse he were a Prophet, I see not howe he shoulde excell: nor yet how he may be counted a Prophet, but in the blessing of *Abraham*. So *Seder Olam Rabba Cha.*21. reckoning Sem in the catalog of olde Prophetes, vsed Melchisedeks story for a proofe. Such Hebrewes as I haue, that handle that case, recorde not onely their owne iudgement, but also the iudgement of others agreeing thereunto, that Sem was thought to be Melchisedek. R. *Bechai* is peremptorie in that. *Fol.*23. *col.* 2. *line.*42. and there in a kinde of Rabbinical descantyng vpon the phrase, sheweth how Abraham was named by him * heyre of the worlde, from the attributes spoken of God: in the wordes, Blessed be *Abraham* to *El. Elion*, (the Mightie, the Hygh) possessor of heauen and earth. There also he handleth Thamars case, that sentence was geuen by *Iudah* vpon her to be brent: because she was (so they the *Rabbines* talke) *Melchisedeks* or *Sems* daughter: and burning was the punishment of the sacrificers daughters, in suche faultes. *Marten Luther* in sadnes confuteth that: reckonyng howe long before, Melchisedek was dead, and shewyng that the tyme wyll not agree. As I thinke, they norrished that tale, to teach their babes to weigh Melchisedekes case: and no

Cha. 49.

‡ Accordingly Talmud in Sucha, pag. 52. b bringeth the Sacrificer of Iustice, Gen. 14 in catalogue with Adam, Seth, Christ, Elias. &c. and there Massoreth Hashem, handleth it, namely of Sem, who was Carpender of the Arke with Noah: whereby we may gather that the olde opinion continued styll.

* So S. Paul calling Abraham heyre of the worlde. Rom. 4. should take his speche from his countrey Doctors, as are th'other speches touching Melchisedek.

further thought that Sem shoulde be her father in deede. For we shoulde not soone imagine them to be senseleſſe, from whose * kind of study & learning, the new Testament bringeth many speches, in them yet to be founde commonly, and in no other writers: though touching their fables, we haue a warning. *Salomoh Iarchi* handleth the cause of this blessing, whose wordes be these, vpon Melchisedek: *Gen.* 14; He in *Midras Hagadah* is *Sem* the sonne of *Noah*: and he brought forth bread and wine, as vnto men wearie in battell: and he shewed the other, that his hart was not styrred agaynst him, for killing his Children: For *Cedarlaomers* people of *Elam*, must needes be of *Sem*. This *Iarchi* and *Epiphanius* in *Ancorato*, are of one iudgement: that many of Sems posteritie (such as had not their tongues altered) kept about Ierusalem: though in tyme Chanaans families wearied them out. For that I wyll not striue, as *Ramban* doth agaynst *Iarchi*: but both he (citing the Fathers) and I also, wyll graunt that Sem met Abraham.

* Though all our Rabbines be later then the Apostles: yet seeing they onely of foren writers haue some hundrth of speches vsed in the new Testament, we may well conclude that the olde Hebrewes before vsed them: whom the Apostles folowed.

I omit their short speaches in this poynt, that onely cite other mens iudgementes: as *Dauid Kimchi* vpon *Psal.* 110. *Rabbi Nathan* in the recorde of the Fathers. *Aben Ezra* vpon *Gen.* 14. and *Baal Hatturim*, in his notes of memorie from the letters of Melec Salem, whereby S. and M. in the wordes turned, make Sem. Though such toying can be no proofe in sounde argument, yet it argueth that to haue beene alwayes the common opinion: otherwyse that dallying shoulde neuer haue been admitted, whereas yet most * weightie things are founde in that worke, from the letters in appearaunce: but in truech from the matter strong and cleere of antiquity, and for memorie wittely contriued, to some note vpon the letters, for better preseruation also of the Text. *Ralbag* confirmeth the *Rabbines* consent, by the great matters which are in Melchisedek, and must also be in Sem. *Midras, Plal.* 76. maketh a lyuely discourse vpon the name Salem: which the very same is in *Bereshith Rabbah*: also in *Sepher Aruch*: The

* As that Michael (who is Christ) is the Angel that should goe before Moses, in whom was the name (that is) the nature of God. Exod. 23. 22. whom S. Iarchi calleth Shaddai, God Almightie.

name

name of that place was *Iehouah Iireh*. *Abraham* called it *Iireh*: *Sem* called it *Salem*, as hence appeareth, *Melchisedek* king of *Salem*, the holy blessed God sayd: If I call it *Iireh*, *Sem* a iust man wyll be greeued: yf I call it (still but) *Salem*, *Abraham* a iust man wyll be greeued: for his monument forgotten. Beholde, I call it as they both call it, *Ierusalem*: *Iireh Salem*: That is, The sight or reuerence, or religion of peace. I woulde Ierusalem had as sadly looked to those thinges, which were her peace, as *Midras* doth pleasantly open the name. The same *Midras* hath also a strong argument from the place: For that was the place of *Sems* dwelling, whence in time *Iapheths* sonnes should learne to dwel in the tabernacle of God. But from *Sion* came foorth the Law, and the worde of the Lord from *Ierusalem*: whereby God had his Tabernacle amongst vs of *Iapheths* house: therefore *Sion* and *Salem* was the place of *Sems* dwellyng. Thus reasoneth *Midras*: that being so, doubtles Salem and Sem were despised by the buylders of Babel, whereupon many tongues sprang: and contrariwise, by clouen tongues vnderstoode at Salem, that Ierusalem was founded, in which Iapheth and Sem might both dwell together.

Esai. 2. Mich. 4. Actes. 1.

The Iewes at *Wormes*, being * demaunded, When they thought Iapheth and Sem ioyned? sayd, at the ouerthowe which they gaue to Babel, and ioyned paynes to buylde Ierusalem. And in deede, it is somewhat that they say: but a small deale to the whole meanyng. Then *Darius*, of Madai and Iapheth: and *Cyrus*, of Elam and Sem, both pulde downe Babel and set vp Ierusalem. But the fulnes of their dwelling is in that Ierusalem, named *Heb.* 10 *Apo.* 3 & 21. Now that we call no stumbling blocke before those blinde, we shoulde furnyshe our selues to agree skilfully with them for the wyt, and take heede least we byde the Apostle as a new teacher of an olde story: in which kind Apostles would not be conuicted, disputing with their enimies, to teache that which Moses and the Prophetes taught not. I wyll passe

* By my selfe 1590.

ouer

† Tanchumah & Elias folow R. Sal. Iarchies wordes.

* Iuchasin, pag. 5. & pag. 134. b. where the Rabbines say, that he buyld Ierusalem.

* Odyss. Delta. vers. 230.

‡ Zoar vpon Shiloh. Gen. 49

* The aduersaries confession, for the matter in controuersie.

§ Nedarim. cha. 3. pag. 32. b.

ouer † *Tanchuma, Elias, Abrabaneel,* * *Zakuto,* to hasten to those Hebrewes, which by type mystery or callyng of the matter to an high vnderstanding, deale in Melchisedek as doth the Apostle, considering how CHRIST in him is represented: that thereby the Apostles wordes may lesse amaze vs, when we see that ỳ Iewes of them selues hyng Melchisedek, to represent the eternall name of God: and distinctly the Messias: agaynst their present religion, at this day.

Let vs marke R. *Symeon ben Iochai a Rabbin,* of which a man may speake, as * *Homer* speaketh of *Egypt*: that therein been receites many good and many euyll. I am to regarde him as a recorder, and not a iudge: as citing other mens wordes, and of small auctoritie for his owne. He is thought of *Genebrard,* to be a very olde writer: as of *Galatinus*: and I finde R. *Symeon Ben Iochi,* cited in *Talmud Sanadrin. pag* 70. *b.* But doubtles many rare thinges for a *Rabbin* he hath peelded to many Christians, very agreeable to the Apostles doctrine. Thus he sayth: *Melchisedek* king of *Salem. Salem* properly: VVhen is he king of *Salem?* In the daye of reconciliation, when all faces are made lyghtened. What can be better spoken, or more fitly for the party resembled by Melchisedek? For when our Lord Iesus ware the crowne of Thornes, then the daughters of Ierusalem were to beholde the true Salomon, and king of Salem: euen in that day, when the most Holy was killed, not for him selfe, but to make expiation, or reconciliation for sinne: Therefore the Angel doth vse *Daniel* 9. the verbe *capper,* for to aunswere Moses worde *cippur*: expiation, and reconciliation. The same *Rabbin Col.* 82. speaketh, that the spirite of God. *Gen.* 1, 2. is the spirite of the Messias, who is also *Shiloh*: ‡ in which name is * *Iah,* the Eternall. And there he speaketh of the Serpent desirous to shed blood: so that Christ shoulde be kilde, and many of Israel with him. This may well be admitted in the *Cabalist,* who yet properly helde Melchisedek to be Sem, as *S. Iarchi* & the § *Talmud* doth. This olde *Cabalist* should

ſhoulde be the more eſteemed, for that out of him many cite from theſe wordes, Iehouah, our God, Iehouah: the perſons of Father, Sonne, and holy Ghoſt: Yet I may for his ſkill ſpeake as of one, that of late wrote a Booke vnperfect and vnpermitted, and forbyd to be printed: of the Lyues of the Fathers: A diſcourſe framed by a rude Seruing man, who had ſcraped notes from ſundry men: and ſtayned all, eyther with argumentes vnapt, or with blaſphemous errours: He citing *Zoar*, (a booke whereof he can not read one worde) cauſed his booke to be fathered vpon ſuch as woulde loath it: and by ſuch meanes many were diſperſed, and the ſimple much intangled. The ſame is the caſe of theſe *Rabbines*: who haue much from olde writers, agreeable to the Apoſtles doctrine: but ſtayned with dogged blaſphemies: notwithſtanding their readines in the text, and recordes in peeces of ancient trueth muſt be regarded. And who ſo dealeth with them, and is founde erronious in ſtory, as they who woulde make the rare type of Melchiſedek to be of a nation curſed: he ſhall geue them great occaſion to diſdayne the trueth: as was geuen to *Hierax* and *S. Auguſtine*, to runne to a ſpeculation vnprofitable.

In Zoar I can not finde that ſentence: Sebaſt. Lepuſculus citeth not Zoar, but Vezoar for it.

I may well ioyne R. *Menachem* to the authour of *Zoar*: for his wordes *Menachem* moſt commonly foloweth. Thus he writeth vpon Sedek, part of the name, and ſignifieth Juſtice: The meaning is, that the terme *Sedek* hath a cloſe betokening of *Secinah*: that is, the Diuine nature. More plaine is *Rabbi Iſaac ben Arama* vpon *Geneſis*: whoſe wordes *Sebaſtianus Munſter*, & *Auguſtinus Nebienſis* vſe vpon *Pſal.* 110. where Melchiſedek is a figure of Chriſt. Thus he writeth: VVe haue not founde any man, not any Prophet, whoſe natiuitie was prophecied before natiuitie of father or mother, but onely that of Meſſias, our iuſtice: to that, this is ſpoken: And before the wombe, before the mornyng hadſt thou the dew of thy byrth, before the wombe of thy mother was created, thy byrth was prophecied: And a

cloſe ſignification to the ſame matter is this: (Before the mornyng, his name was Sonne.) The meaning is, That before the Sunne was created, ſubſiſting and firme was the name of our Chriſt, and he ſate on the right hand of God. And according to this, ſpoken is that: Sit on my right hand: and agayne: The throne ſhalbe eſtabliſhed with mercy, and he ſhall ſit vpon it in trueth. This much doth this *Rabbin* confeſſe. Marke R. *Moſes Hadarſan* vpon *Gen.* 14. And *Melchiſedek* king of *Salem*, He was *Sem* the ſonne of *Noah*. An other expoſition. *Melchiſedek. &c.* as it is witten, The Lord ſware, and wyll not repent: Thou art a Sacrificer for euer, after the order of *Melchiſedek* king of *Salem*: And who is he? This is the iuſt king: and the ſauiour Chriſt the King: *as it is ſayd*: Beholde thy King, a ſauiour alſo, that ſhall come to the iuſt. This noteth *Galatinus* from *Hebrewes*: *Rabbi Phinees* the ſonne of *Iair* ſayd: *Melchiſedek*, that is, Chriſt the king. Now he is tearmed *Melchi*, that is king: becauſe he is king of the whole worlde: and *Sedek*, that is iuſtice, becauſe he ſhall ſende his iuſtice and his grace vpon the whole worlde: as it is ſayd. *Pſal.* 83. Trueth ſhall budde from the earth, and iuſtice ſhall be ſeene from heauen. King of *Salem*: that is of the high Ieruſalem. Conſider now, whether the Apoſtle doth not ſpeake to the ſame effect, ſtyrring them vp which are dull of hearyng, to weigh many thinges from Melchiſedek vnto Chriſte: many and hard to be made playne: thinges fit for men which haue their ſenſes confirmed by vſe. This *Malchiſedek* king of *Salem*, the Sacrificer of the mighty moſt high, who met *Abraham* as he returned from the ſlaughter of the kinges, and bleſſed him, to whom alſo *Abraham* gaue tythe of all thinges: who firſt is by interpretation, king of righteouſnes: after that he is alſo king of *Salem*, that is, king of peace: without father, without mother, without kinred: hauing neyther beginning of dayes nor ende of lyfe, but lykoned to the ſonne of God, continueth a Sacrificer for euer. Conſider

sider how great he is vnto whom, euen the Patriarke *Abraham* gaue the tyth of the spoyles: without all gainesaying. The lesser is blessed of the greater. Who can not fre this spoken fitte for the opinion of the Hebrewes, which hath continued vnto this day: as may appeare by their wordes, whom I brought foorth to speake.

A litle more from them, touching the heauenly Ierusalem, or Salem: much as the Apostles do speake of it. Thus writeth *Aben Ezra*, vpon *Cant.* 1. *in Præf.* Know that in this spech, O Daughters of *Ierusalem*, many haue staggered (seeing the Sinagoge of *Israel* speaketh it) what that, O Daughter of *Ierusalem* shoulde meane. Some say there be two: one in Heauen, an other on the Earth beneath it, answereable vnto it. And *Midras Psal.* 180. he sayth, that it shall haue one hundreth fourtie and foure Gates, for the twelue Tribes: vsyng a phrase lyke that in *Apo.* 7. where one hundreth fourtie and foure thousande, are sealed: And *Apo* 14. One hundreth fourtie and foure thousand, are on Mount Sion. *Aben Ez.* affirmeth, that *Salomons* name in the ende of the Song signifieth *Christ*. And *Iarchi* vpon the same Booke, sayth: that the families of the Gentiles, are called the Daughters of *Ierusalem*. Then by the best of their wordes the families of the Gentiles vnder Christ, make that heauenly Ierusalem. *Midras* vpon *Psal.* 122. where Ierusalem is exceedingly prayed, expressedly nameth The high Ierusalem, and the low. But most plentifully in that is *Zoar*, of the former *R. Symeon Ben Iochai*, who lyuing with* *R. Akiba* esquire to *Bar Chosba* the pseudo Christ, though he mist to holde the true Christ: yet he is plentifull of good phrases, such as the Apostles haue, and speaketh better then he knew in the Apostles kinde.

In S. Paules tyme. So by Zachuto in Sepher Iuchasim I finde his times to be: that antiquitie is elder then the great Talmud.

Consider an other poynt what ỹ Apostle meaneth, when he saith of Melchisedek strangely: he is by testimony said to liue styl. Although Learned men expounde it so, that the not mentioning of his death, is the testimony of his lyuing styl,

I dare not therein folow them, to call silence a testimony: neyther can I thinke that the Apostle writing to men, professing deepe skill in learnyng, and skant his fauourers, woulde vse any worde that might not abide tryall of the aduersaries. Now I holde that the Hebrewe wordes, VE HV COHEN, that is, And he the same stylI was sacrificer, are vnged euen after *Ben Iochais* manner, who was aliue when that the Apostles wrote, and amongst that nation. So in *Zoar* he the *Rabbine* expoundeth: AND HE shall bruise the Serpentes head, to impoꝛt the nature euerlyuing. So properly *Psal* 102. The worde HV, impoꝛteth GOD, who still is the same: though the Heauens change. Whose yeeres fayle not, though the heauens ware olde as doth a garment. In that soꝛt had I rather expounde the Apostle, by the Hebꝛew maner, then drawe him to be a coyner of new phrases. Whereas the new Testament in 4640. wordes, and some moꝛe, hath not skant any worde oꝛ phrase but vsuall in that age: specially it regarded the Iewes maner of speeches, and in euery booke floweth with such: which when we neglect, we wander. Now foꝛ the Sacrificer in Heauen, whom Aaron on the earth resembled. The godly in that age made the spech so vsuall, that the wicked graunt Michael (who is Christ the eternall Angell of the couenaunt) to be Sacrificer in the Heauens. So R. *Symeon* citeth from *Exodus*, Thou shalt make all thynges according to the foꝛme shewed on the Mountayne, to teach men of a Sacrificer in Heauen: who is Michael. Which very same text the Apostle citeth, disputing of ỹ Sacrificer entred into the Heauens. Moꝛeouer in wordes they confesse that Christ should be kilde: and * Christ (supposed) the sonne of Ioseph, though presently they start aside and wrangle, the later of them, that there should be two Christes: one of Ioseph Rachels sonne, who shoulde be killed: But their wordes may be cited as reason and art sheweth, they were to vnderstand their fyrst aucthours. Them selues confesse

Page. 19. col. 75. And againe vpon Num. 6. Hebr. 8.

* Kinchi and S. Iarchi vpon Zach. 12. 10.

ſelfe Chriſt, that was killed, to ſpeake as Iehouah. *Zach.* 12. And they haue no whit of glaunce, to their other way in Scripture: For it is expreſſedly tolde by Gabriel, of the moſt holy Chriſt, the gouernour or King, that he ſhoulde be killed, and ceaſſe Sacrifices: who is Michael, *Dan* 10, 13. 21. and 12, 1. *Apo.* 12, 7. and *Iud.* 9. who doth the worke of Iehouah, that buried Moſes. *Deut.* 34. and ſpeaketh the wordes of Iehouah: The Lord rebuke thee Satan. Now as *S. Iude* and *S. Iohn* do folowe their kinde of phraſe and maner, here and in other places: So I aſſure my ſelfe, that the Apoſtle doth, in the deſcription of Melchiſedek.

The teſtimonie of Ioſephus touching Chriſt, a iuſt and holy man, or rather more then a man, who taught the people truely, is cited by *Euſebius*. So to good purpoſe in *Mid. Pſal.* 10. one *R. Iochanan*, who might well be of the Apoſtles age: for one of that name was ſcholler to *Hillel*, of *Gamaliels* tyme, he ſpeaketh thus: Three yeeres and a halfe was the Maieſty ſtanding vpon mount *Oliuet*, and preachyng: Seeke the Lord, whyle he may be founde: but they regarded not. And that Chriſte was holden the ſonne of God (by the olde *Rabbines*) it is manifeſt in *Cayphas*, ſpeaking of God, in their tearme *Baruc HV*. The bleſſed: ſaying, I adiure thee by God, tell me whether thou be Chriſte the ſonne of the bleſſed (GOD.) Math. 26. 63.

And of later tymes, *Aben Ezra* ſayth vpon *Pſal.* 2. Kiſſe the Sonne: that Chriſt is that ſonne. Now yf the man is curſed, that maketh fleſhe his arme: and yet happy is he that truſteth in that Sonne: that ſonne muſt needes be not a bare man, but alſo God, after the ſpirite of ſanctification: ſeeing they are not curſed, but happy, that truſt in him. Wherefore ſeeing the Iewes ſpeake the ſame thinges that the Apoſtles do, reaſon woulde that the Apoſtles ſpech lyke theirs, and to them, and differing from all others, ſhoulde be expounded accordyng to their dialect and peculiaritie of ſpech. *Eſay* reporteth this of them, that their eyes be ope-

ned, but they wyll not marke for to see. And our Lord tolde them, that yf they were blinde, they had no (such great) sinne: but now their sinne abideth, seeing after so great knowledge of the trueth, they fall quite away, againe crucifyng Christ, and prophaning the holy blood of the Couenant. But as touching their sayinges, fighting for vs against them selues. I thinke them profitable, when they are cited with skill, what they do meane, or ought to meane: otherwyse they wyll trouble much, men litle acquainted with them. And thus much for the iudgement of the Hebrewes touchyng Melchisedek. Next them, let vs beholde the Latines what they taught: and after that, we wyll examine *Epiphanius* better, and conclude by examinyng the text of Moses by it selfe.

Heb. 7. &. 10.

For want of skyll in the Rabbines, they are folowed by our selues beside trueth in sundry poynts.

And first *S. Ierom* must come foorth from his Epistle to *Euagrius*: who knowing how he was sure to be blamed of captious people (as he telleth) what soeuer he sayd, yet proceedeth couragiously. And first taunteth a writer, that affyrmed Melchisedek to be the holy Ghost. Next *Origen*, and *Didymus*, commyng much in the same kinde: who by the same reasons make him an Angel. Thence he toucheth *Hippolytus*, *Eusebius Cæsariensis*, and *Eusebius Emisenus*, *Apollinarius*, and *Eustathius*: which thought him to be a Canaanite. Lastly, he bryngeth the Hebrewes, saying, thus to *Euagrius*: Because you gently demaunde, and all that I haue learned, shoulde be commended to faythfull eares: I wyll lay downe also the Hebrewes opinion: and that no curiositie be wanting, the very *Hebrew* wordes wyll I hereto ioyne: *Vmalchizedec melech Salem hozi Lehem vaiain vehu Cohen leel elion vaiebarchehu Vaiomar baruch Abraham leel Elion kone samaim vaarez Vbaruch El Elion escher migen Zarecho beiadecho naijten lo maaser michol*. And *Melchisedek*, king of *Salem* brought foorth bread and wine: and he was Sacrificer to the hygh God: and he blessed him, and sayd: Blessed be *Abraham* to the hygh God, which hath made hea-

He myght meane S. Augustine.

This opinion I passed ouer: for that with the other it should also fall, and needed not new argumentes.

uen

uen and earth: and bleſſed be the hygh God, which hath deliuered thine enimies into thine handes: and he gaue him tenth of all. **Alſo they teach, that he is** Sem **the ſonne of** Noah, **and was aged when** Abraham **was borne** 390. **yeeres: which thus are reckoned.** *Sem*, the ſeconde yeere after the Flood, when he was an hundreth yeeres olde, begate *Arphaxad*: after whoſe byrth he lyued fiue hundreth yeeres, that is altogeather ſixe hundreth yeeres. *Arphaxad* being thirtie fiue begate *Salem*, who him ſelfe at thirtie procreated *Heber*: who, as we read, at thirtie foure yeeres begate *Phaleg*. Agayne *Phaleg* when thirtie yeeres were come begate *Rehu*, who at thirtie and two ſince his byrth is father to *Serug*: of whom when he came to thyrtie yeres *Nachor* is borne: who being twentie and nine begate *Thare*, of whom we reade that he being ſeuentie, begate *Abraham*, and *Nachor*, and *Haran*: Now *Abraham* dyed being an hundreth ſeuentie and fiue yeeres olde. The ſumme being caſt, *Sem* is founde to outlyue *Abraham* his nephew in the tenth degree thirtie and fiue yeeres. **And ſoone after.** Alſo they teach, that it is no maruel that *Melchiſedek* went to meete *Abraham*, and brought foorth for his repaſt bread and wine, and bleſſed him: ſeeing he owed this a duetie to his grande Childe. (**And agayne.**) This haue I learned of the beſt learned, of this opinion: who are ſo farre from thinking *Melchiſedek* to be an Angel, or the holy Ghoſt, that they aſſcribe the moſt certayne name of a man. And in good ſooth it is foolyſh, that, vpon a ſpeech in type, one ſhoulde concernyng Chriſtes ſacrificehood, not hauing ende, how he being king and Sacrificer, geueth vs both, to become a kinred Regall and Leuiticall: and being as the Corner ſtone, ioyneth both walles: and of two flockes, being a good Shepheard, maketh one flocke: this ſhoulde ſo be referred to ἀναγωγὴν or fit anſwereablenes as to take away the trueth of the ſtory: and ſay, that he was no kyng, but an Angell ſhewed in a mans Image:

where-

whereas the *Hebrewes* so vehemently endeuour, to shewe openly that *Melchisedek* was *Sem* the sonne of *Noah*. Thus the sadde Father, loth to striue with the *Greekes*, sheweth what he best lyked vnder the *Iewes* auctoritie: which *Epiphanius* in *Greeke* to *Greekes* durst not so well do. In the times of blindnes, yet in this story men were not blind. For *Gulielmus Tyrius* when Satan was loosed, made Bishop of Ieruſalem, wrote, that *Sem*, called *Melchisedek*, there dwelt. Also many others of *Romistes* are content to folowe *Ierom*, as *Petrus Someſtor* in *Scholaſtica hiſtoria*, *Aquinas*, *Lyra*, *Iohannes benedictus* vpon *Gen.* 14. *Caſſaneus*, *Nauclerus*, and whole troupes of others. And euen to this day *Romistes* holde that most commonly. *Genebrardus* hauing therein the helpe of Hebricians, and considering many circumstances, by tructh herein, somewhat beautifieth his Chronicle, otherwyse pestered with lyes: and often returneth to the same assertion, as mynding to disgrace some that therein seeme to stagger or striue: yet good *Melanthon* before him, was no lesse sensibly and certaynely perswaded herein. Also *Iohn Lucidus* was plentifull in this matter in his Chronicle:* *Iſidorus* lykewyse, who maketh *Salem* buylt by *Melchisedek*, treadeth in the same steppes with the Hebrewes.

When Satan was looſed. Apo. 20.

*In Iohn Lucidus.

But *Romistes*, I neede not to name many: for the simple of that sect, *Genebrardus* him selfe is of two great credite with them. Men of better religion, and more of *Ieromes* diuinitie, are fitter for the cataloge of his folowers. The three folde thred of *Carion Melanthon*, and *Pencerus*, will not sone be broken. *Melanthons* wordes bring a great light to Moses narration. I suppose (*Noah*) came from *Armenia*, into the olde Countrey: that is, the places neare *Damaſcus*, where he had lyued before, and where he knewe that the first Fathers were made. For it is certayne, that *Sem* the sonne of *Noah*, lyued agayne in that Region, seeing that he was king of *Salem*, which was afterwardes called *Ieruſalem*. For *Sem* is the very same man that was called *Melchisedek*.

Therefore

Therefore the Church of God was in that place, where was *Noah*, *Sem*, and *Sems* sonnes, so long as they kept the true doctrine. Doubtles *Sem* kept the lyght of doctrine: But whereas his posterite were in *Babylon*, there by a lytle and lytle true doctrine was extinguished, and wicked religion receiued and established. Therfore God brought *Abraham* from *Babylon* to *Sem*, the father of his ancestours, to ioyne agayne a notable company of the Church, soone after the death of *Noah*. Now when *Abraham* with his Cosen came to *Sem*, what a goodly Colledge had *Sem* who had seene the Flood, and such descent of posteritie. Let vs consider the sweete company of *Sem*, *Abraham*, and their * kinsmen: when *Sem* saw the eight of his Nephewes in descent, called to the societie of the Church, and the promyse of the Messias renued: for whom, death being destroyed, eternall lyfe shoulde be restored. These good meditations, good *Melanthon* perceiueth.

* Arphaxad, Selah, Heber, Lot, & Isaak.

Victorinus Strigellius in his notes vpon *Genesis*. 14. and vpon *Melanthons* Chronicle, is no lesse plentifull to the same effect. And *Chytreus* a long student in story, yet aliue, but very aged, & a reuerencer of *Melanthon*, deserueth that reuerence, to haue his wordes set downe: and by it for the name what it meaneth. *SEM*, a name, in whose posteritie the name of God shoulde alwayes remayne, vntyll that name which is aboue euery name, shoulde come downe from heauen: and in *Sems* posteritie take flesh. And *Melchisedek*, it is a nowne appellatiue, the epithet of *Sem* the sonne of *Noah*, which dwelt in the citie *Salem*, which was called afterwardes *Ierusalem*, and was distaunt fiue myles from *Hebron*, where *Abraham* dwelt. Therefore those first lyghtes of the Church myght often meete, and conferre of great matters, and teach and strengthen theyr hearers.

Selneccerus, an other *Witenberge* man shall conclude my Latine testimonies: who for his reuerence to *Melanthons*

opinion touching the Sacrament, shall not for the ouersight of his owne iudgement therein, be neglected for his great paynes and large comment vpon *Genesis*. Take his wordes. *Melchisedek* signifieth a king of Iustice. And it is the vsuall iudgemt of the godly Doctors of the Church, that this *Melchisedek* was *Sem* the sonne of *Noah*, who was the greatest Patriarch of that tyme: for he lyued before the Flood nintie eight yeeres, and outlyued *Abraham* *thirty & sixe yeres, and was a keeper of true doctrine, & saw great calamities, change of Tongues, a new Empire, Idoles of *Babylon*, horrible lust, the destruction of *Sodom*. The name *Melchisedek* he had by his office, which he bore: because he alone (though poore in respect of other kinges, specially his neighboures) was a iust king, looking to his Churches and callyng, and gouerning them well. And also, because he bare the type of the Eternall king, I meane Christ.

The common iudgement.

*The errour of 60. yeeres. In that errour many be, which mistake Genesis. 11, 27. which place of late, Codoman a Westmb. man, & many more, haue rightly expounded by vers. 32. and chap. 12, 5.

Now that the simple may knowe that our Nation ‡ beareth no blunter beaules then others, nor the Sunne dyeth his Chariot so farre from Englande: I wyll lay downe their testimonies of our countrey, who neuer thought that the Apostles would forbyd to search a Story: nor thynke that a greater then Abraham coulde be out of the ryght lyne of the Fathers. Thus sayth an olde Chronicle. *Sem* the sonne of *Noah* otherwhyle is called *Melchisedek*, the which first after the Flood made the citie of *Salem*: and now it is called *Ierusalem*. An other olde Englysh Chronicle specially deserueth accompt: his letters speake thus. Mee redeth, that *Abraham* yaf first tithinges: but *Abel* yaf rather the first that God sent him of all maner kinde. The *Hebrewes* tell, that this *Melchisedek* was *Sem*, *Noahs* son, & telleth, that he lyued vnto *Ysaac. Those *Hebrewes* agree with *S. Stephen* and *Philo*: And they who differ from them about *Abrahams* byrth tyme, to make *Sem* see *Iacob*, greatly entangle the narration. Wherfore this olde Chro-

‡ Ver. 1. æneid.

*So Terah at 130. yeeres begetteth Abraham, yf Sem saw not Iacob.

nicle

nicle of our countrey, shoulde not be disdayned, for some lyes: but embraced in some worthynes. *Maister Bale* deserueth well, for his true detecting of the Popes antichristianity. If we folow him therein, we shoulde not thinke him worse aduised, where ỹ very *Romistes* with their greatest aduersaries, & our best learned, agree with him. In his Preface of the Englyshe Votaries: *Melchisedek* a iust and a peaceable king, is *Noahs* sonne: As many read his workes, and that to very good vse: so they shoulde take all before them, and holde that, not the weakest where he hath most consent with him. Ioyne to him *Lanquets* Chronicle: wherein also the iudgement of the reuerent father *Thomas Cooper* B. of *Winchester*, is to be *weighed. This is *Lanquets* voyce. *Pag.* 5. *b. Sem* the Prince of *Asia*, called also *Melchisedek*, a iust and peaceable king, and Priest of Almighty God, from whom Christ lynially descended, possessed all *Asia* with his chyldren. And agayne, *Pag.* 11. *a.* openeth the Apostles meanyng, saying. *Abraham* receyued with blessing of *Melchisedek* king of *Salem*, and high Priest of Almighty God (called also *Sem* the sonne of *Noah*) Bread and VVine: to whom *Abraham* gaue the tenth of his pray. The Apostle sayth, that this *Melchisedek* was without Genealogie, because his progenie (vnder the name *Melchisedek*) is not rehearsed in the Scripture. Some I passe ouer for breuitie sake: but here I wyll not omit the speche of a learned man, a friende of myne, *M. D. Peny*, a D. of Phisicke, a man of great iudgement, and gyftes in Diuinitie: who now is with the Lorde, and resteth from his labours. Of him I take occasion to speake, partly to leaue some token behinde of our Christian friendshyp, and agreement in Scripture: partly to shew his experience how the teaching of this matter obscurely, caused some to blame the most part. He tolde of a Gentlewoman that sayd thus to him: VVhy do the Preachers now teach, that *Melchisedek* had neyther father nor mother? Of olde

* So it may be gessed by that to Lanquet he putteth additions.

That in this Parenthesis is put for exposition of Lanquets meaning.

time they taught otherwise: for I haue seene an Englysh booke, founde in Douer Castle. 400. yeeres olde, that affyrmeth *Melchisedek* to be *Sem* the sonne of *Noah*. He marked offence geuen to the Patron in the chiefest story of our Lordes Grandfathers after the flesh: in that the phrases for a type & figure, taken from the description of Melchisedek are not cleerely distinguished, from that which in story from other Scriptures must be gathered. To her he gaue a right exposition, in what sense the Preachers, of his iudgement so spake: and how by the type, they did not ouerthrow the trueth of the story: but in proper spech helde him to be *Sem*. With the learned Doctor, I wyll ioyne their commendation, who in Tables ioyned to the Bible, or explaning the names vsed in Scripture in the worde Melchisedek, shewe the simplest, that he is commonly thought to be Sem: that they should not mistake the Apostles wordes. Thus for the weakenes of our simple soules, I cite our Countreymen: agaynst Iewes. I bring Rabbines: to Antiquaries in Latine fathers, I bring Ierome: by Romistes, I perswade Remistes: by Melanchon and Luther, with others of their opinion, I deale for the best religious. For the Greekes, I must take some more paynes, who to this day mistaking their Translations meaning, make lesse accompt of the constant Hebrew trueth, holden certayne of all other sydes: but that a few leaue all Learnyng to folow them. For them now wyll I returne to the Grecians, that such as folowed Epiphanius, may be knowne to haue missed of his meanyng.

Epiphanius hidyng his iudgement.

First I wyll proue, that Epiphanius did bodally, being content to shake off Melchisedekians and Hierax. &c. Secondly, I wyll shew great reasons that moued Epiphanius to dispute agaynst his meanyng: but so, that one skilfull in the cause, myght vnderstande what he would haue to stande. For the first, thus I reason: If Epiphanius leaneth in appearance vpon that which custome helde, and

he

he knew to be most vntrue, he followed custome, and would not simply be thought of that iudgement: but he is euident in sundry places to follow for custome, that which was not true: therfore he might also here be expounded to meane no otherwyse, then as a bearer with custome, agaynst propriete of trueth. One place prouing this kinde of dealyng, and dallying, he hath. *Page.* 8. where from Adam to the Floodde, he counteth yeres. 2226. folowyng the *Greeke* translation: whereas he knewe the Hebrew to haue lesse, euen. 1656. and knewe also that the Hebrew was most true, and neuer blamed. For being so cunning in Hebrew affayres, as his workes shew, he coulde not be ignorant of the *Massorites* miraculous diligence, for preseruation of euery letter in the Prophetes, how many they were in all: which was the middle letter of all Moses: which wordes were written with other Characters then their felowes: What wordes had prickes ouer their heades, and such other things, which being handled in *Zoar*, and some by *S. Ierom*, were doubtles well knowen in his age, and coulde not be hid from him. Wherefore, I may well conclude, that for the *Greekes* weakenes, he bare with the *Greeke* translation, and in trueth thought as *Ierome* did: that not it, but the Hebrew had the trueth: euen as well for them betwixt Sem and Abraham, as for the former ages. Now yf you maruayle not at ‡ Iosephus, hiding his minde for the same ages, folowyng the *Greekes*: and in * Salomons age, commyng to the Hebrew accompt, striuing with hym selfe, marueyle neyther at *Epiphanius*.

§ Zoar & S. Ierom vpon Gen. 19, 33. touching a pricke ouer *Vau* in the Hebrew.

‡ 1. Antiquit. 4. yeeres. 2656.

* Reckoning from Adam, Floodde, Promise, Lambe, to the buylding of the Temple: wherin for the Iudges tymes repeating twise (after ꝑ phrase) 111. yeeres, he maketh the Temple to be founded, in the yeere of the world 3102. It was 3000. seuen yeeres after, when it was finished.

Moreouer in bringing a Kenan betweene Arphaxad and Selah (whō some times he leaueth out) it is manifest that he regarded custome. S. Luke was his warrant in this poynt: who amongst our Lord his fathers, bringeth in the same Kenan, least the *Grecians* that vnderstoode not ꝑ minde of the 70. Translatoures, should take offence, if he had left it out. Also, in that *Epiphanius* maketh Iacob the two & twentith

from Adam, where he nameth the foresaid Kenan, he reckoneth him not for one of that number: yf he had, Iacob should haue been the three and twentith. Moreouer, he so handling the ages of Noahs sonnes, as to make Sem the * eldest, Cham the next, and Iapheth the youngest, as the phrase at the first woulde seeme to teach: therein declareth that he had a mynde to folowe custome for quietnes, agaynst the trueth, amongst such as woulde not soone vnderstande the depth of the matter. Notwithstanding he knewe that Iapheth was the eldest: and in the *Greeke*, Gen. 10.21. compared with Sem, is called (the elder:) and Gen. 9.24. Cham in comparison with both, is said to be (the younger.) Moreouer, seeing Noah at. 500. yeeres was a father, and Sem was not. 100. yeeres olde at the Flood, when Noah was. 600. yeres, but two yeres after: *Epiphanius* could not be ignorant that Sem must be younger by two yeeres, then some of his brethren. Yet he folowed common custome: though Iapheth was holden eldest by the custome of exact trueth, amongst the *Rabbines*: as *D. Kimchi* recordeth in the *Roote Gadal*: and many Hebrewes that comment vpon Genesis. § though some take the speech as it lyeth, at the first sight. Of both Abraham & Sem the *Rabbines* of *Epiphanius* age (from whom came the *Talmud*) in *Masse. Sanadrin, page 69. b.* write many thinges, wherein the Iewes sharpened their Schollers: which should fall to great absurdities, yf they tooke not good heede to the Scripture phrases, by the matter to examine them. Marke the Hebrewes well and you shall better vnderstande this matter. *Terah* begate *Abraham*, *Nachor*, and *Haran*: So *Abraham* is elder then *Nachor* an yeere, and *Nachor* elder then *Haran* an yeere. *Abraham* is founde two yeeres elder then *Haran*. Also it is written: *Abraham* and *Nachor* toke them wyues. &c. R. *Isaak* sayd, *Ischa*, she is *Sarah*. Now how much was *Abraham* elder then *Sarah*? tenne yeeres, and elder then her father two yeeres. So it is founde that *Haran* begate.

Page. 5. 15.

§. Two, Aben ezra, and Rabbaneel: none als, that I haue read, and remember.

gate.

gate *Sarah* at eyght yeeres. In deede *Abraham* is younger then the brother. But by a mystery of* theyr art, thus they reckoned. Know that this their reckonyng, they call a mystery of their art, by this: And *Noah* was fiue hundreth yeeres when he begate *Sem*, *Cham*, and *Iapheth*: *Sem* being elder then *Cham* by one yeere, and *Cham* elder then *Iapheth* by one yeere: *Sem* shoulde be founde elder then *Iapheth* two yeeres. But now agayne: *Noah* was sixe hundreth yeeres olde when the deluge of waters was vpon the earth. And agayne: *Sem* was a hundreth yeeres olde, two yeeres after the deluge, and begate *Arphaxad*. So he is at once an hundreth yeres, an hundreth and one, and an hundreth and two. Nay it is a mysterie of art, as they reckon heere. VVhat is that mysterie of art, that so it is reckoned heere? *Rab Cohuneh* spake of a tradition before *Rab Zebed* of *Nahardea*, he sayth: Ye are taught from that place. *Gen.* 5. we are taught from an other *Gen.* 10. *Sem* also had issue, he was father to all the sonnes of *Heber*, and brother to *Iapheth* the eldest, the eldest of the brethren. Thus farre the *Talmud* in this kinde speaketh: the ignorannce whereof bred a false translation in Latin, to make Sem eldest: whereas Moses wordes should styre the Iewes to an other consideration, how they were chosen of the younger house, though fauour. Also that they shoulde not despise the *Greekes*, and Iapheths sonnes, who commyng of a good father, the eldest brother, in tyme (when the Iewes shoulde kill and deny Christ) they shoulde obteyne theyr dignitie in the High Ierusalem, and doctrine of the kingdome: beginning from their Ierusalem, and tentes of Sem.

By not marking the *Rabbines*, here we notyly vntruethes in two speciall stories: Sems eyght, and Abrahams lykewise: by not discernyng in what kinde of speth Hebrewes make Sem and Abraham eldest: where they bride it in trueth, for both to be otherwyse. Lykewyse *Epiphanius* not being marked drowe some to expositions, which him selfe had

* A Rabbine speaketh of other Rabbines.

had blamed in *Melchisedekians*. But doubtles he must nedes be holden to hide his minde, bringing but one reason, & that from a false grounde. And for reasons agaynst that in him he is strongly resolued, that *Sem* helde the place, after geuen to *Abrahams* seede. This dissemblyng in wryters should not seeme strange, seeing that euen Poetes in kinges persons set it foorth, and Rhetoritians thence gather pre-
Ilia I Beta. ceptes for that kinde. Homers *Aganiemnon*, preparyng a set fielde, maketh an oration of going home, to try his Souldiers myndes and courage: but his reasons are strong agaynst returnyng. He bygeth a goyng home, because the warres were long, and it was shame to leaue all vnperfect: and their shyppe tymber was rotten, and their sayles were ragged: which poyntes, all were contrary to returnyng: notwithstanding the multitude tooke holde on his spech quickly, and so preparde homeward, that skantly coulde all the wysedome of Nestor persuade them, that the
Hermog. Par. 425. King meant otherwyse: or the witte of Vlysses stay them from returnyng. *Hermogenes* helde this dealyng to be so common, that he thought good to teach from *Homer*, how to do it artificially. But most common was hiding of the minde amongst the Iewes nation, touching the Septuagint.
‡Præp. 8. pag. 208. *Eusebius*‡ recordeth out of *Aristeas*, that they bound their nation by paine of a curse, that none of them should alter the Greke Translation. *Aquilas*, *Symmachus*, and *Theodotion*, were hated, not onely for their heresies, but also for their Translations, though they were not of their nation. Wherefore *Epiphanius* had two thinges to bridle him: the one, that he might not drawe in the same yoke with Heretiques: the other, that he might not run into the curse, for altering the Greke. I thinke that the Apostle writing to the Hebrewes was also to regard that, & wylled not to offend the nation, where no neede required. And we see that S. Paule was loth to differ from the common maner in reckonyng of the Iudges tyme, after a sort 450. yeares, as Iosephus

found

Iosephus in effect doth: which tyme was nothing neare that in prophictie, and yet in a dobble reckoning by Oppressours and Reuengers, most exactly so much. Also *S. Luke* reckonyng Iacobes familie to be seuentie and fiue soules, accordyng to the *Septuagint*, was lothe to breake the agreement or custome of their nation. So I thinke that *Epiphanius* to *Greekes* durst not disclose the secretes of the Elders.

And thus much for testimonies of *Hebrewes*, *Greekes*, and *Latines*, touching Melchisedek: where for *Latines* I bought many of *Witenberge*: because that to an abridgement of *Codomans* Chronicle there set forth, an opinion vnlyke theirs is fastened by one, which would not haue it searched who the person should be: and in a seconde edition is against him selfe, drawing men not to mislyke, that he should be a litle Cananite king. That the simple might knowe this opinion not to come from *Witenberge*. I cite authours thence otherwise minded. Vnder the testimonies, and vpon some discourses, many reasons were brought: which by the matter without mans countenaunce, seeme to stande, each one. But least by them selues, and seuerall, they shew not all their strength or being scattered, cannot be so well vewed, nor make so good a show: To conclude this cause, I thinke it good to bring them together, and to strengthen them, yf neede be. And fyrst to take away that, which most seemeth to hinder, the misstanding of the Apostles wordes, of being without Father, without Mother, that I confidently affyrme to be spoken onely by relation to *Gen.* 14. without any condemning of such, as from other places affyrme who in trueth Melchisedek was. Now that Moses meant that Sem should be knowen to be that King, and the Apostle lykewyse: the matter it selfe openly cryeth out aloude. For Moses speaking of Sem blessed from Noah, by these wordes: Blessed be the God of SEM: and of Chanaan cursed, vpon Chams badnes, and to be his seruaunt: also of Iapheth to fetch religion from SEMS

Moses narratiō obserued from where Sem receiueth the blessing, how it is continued vntyll the iust king deliuereth it in the tenth generation, when Sem is yet aliue, that narration sheweth who he must needes be that hath right to deliuer the blessing to Abraham.

house: First sheweth how the curse came, in that *Babel* was buylt: rebellious Nemrod of Chams race, and the youngest brother, erecting a tyranny, and setting forwarde a worke, for men to make them selues a Shem, that is, a Name. He reckoneth the Languages that came vpon that worke, wherewith they that were punished, were scattered from the presence of God: of which we shoulde not fayne any to holde Religion, nor by their owne abilitie to recouer Grace, nor without hearyng of the worde, to be made faythfull, nor to affyrme of special preaching to them, without warrant from Scripture. Now as for blessed Sem, Moses returneth to his storye, telleth of his lyne to Abraham, reckoneth how long they all lyued, omitteth mention of death, *Gen.* 11. far other wyse then he dealt *Gen.* 5. casteth Sem to be aliue very long after Abrahams calling, and lykewyse for a good whyle Arphaxad and Selah, men borne before the confusion of Tongues. Heber also, that forwarned it longest of all: but none borne after *Babel*, as Peleg, Regu, Sarug, Nachor, Terah: and expressely mentioneth Terahs death, that fell to Idolatrie, that we should consider him dead, before the Promyse, as the wrath vpon the Towre-buylding: yea and vpon the Fathers borne after, vntyll Abraham, that none of them lyued to see the Blessing continued. Then sheweth how Abraham called, to leaue his Countrey, going to Chanaan, going to Egypt, returnyng to Chanaan, recoueryng his Lot partaker of the blessing, killing of the king of Elam, was after this blessed of Melchisedek representyng *CHRIST*: and saying, Blessed be *Abraham* to *El Elion*, and blessed be the God of *Abraham*. Doth not the golden chayne of the storye thus setled, and of the phrase alyke continued, drawe Sem hither? who as he receyued the Blessing from Noah, deliuereth it vnto Abraham. Shoulde we thinke that in so great a matter, Sem shoulde haue a blessing, and lyue obscurely all his lyfe: and some vpstart of Families cursed

sed, shoulde pronounce it vpon Abraham? Whyle *Libanus* beareth Snow, and *Iordans* waters flowe, that wyll not stande, I trow. Such a stately matter falleth not out without a prophecie. If Adams fall beyng so speedy, yet had with a warnyng a kinde of foretellyng: If the Floodde at Noahs byrth was closely foretolde: and also the Languages confounded vpon Cham chursed through his familes: I woulde also thinke that the blessing of Abraham should not be a late tolde thing: but depende vpon auncient speches. As the Lordes workes are knowen to him of eternitie: so it is vsuall in his worde, that he sheweth thinges before they arise: and doth nothyng but that he telleth his seruauntes the Prophetes. In this kinde I assure my selfe, that Moses purposely continueth the blessing of Sem to Abraham. The matter wyll better appeare by considering other attributes of the man that blesseth Abraham. He is a King, and iust in such high degree of commendation, that those tearmes turne in him to be as a proper name. And doth not this honour vrge vs to search for some man specially blessed, to be this King? Also in that Noah called his sonne by a generall tearme, in our language (Name:) this falleth out fitte for him, who is in story set foorth by a generall name, without a proper. Moreouer, the office of a King is fitte to haue a beginning from such a man as Sem was: for a Kingdome is a Diuine policie. Religion doth require exact properties of a King: and Heathen by naturall lyght, speake to the same purpose: both by diuinitie & humanitie, the office is of an heauenly force. These properties God requireth to be in a King. A king commendable to the faythfull *Deut.* 17. 15. shoulde be of their brethren, not seeking the fauour of Chams land, not a louer of many horses, nor many wyues, nor much golde, nor proude hearted among his brethren: but a keeper of the law, to prolong his dayes. Of this, Sem before the Law was a pattern: beyng not of Leuy *Heb.* 7.

A prophecy should be searched for, touching the authority of hym which coulde blesse the Patriarch as superior.

Act. 15. Esa. 42.

Melchi, a king: Sedek, Iustice. Heb. 7.

All the notes of a king Deu. 17 are founde in Sem.

but ancestor to Leuy, as to all the sonnes of Heber, *Gen.* 10. and the stocke of Israels branches: and for kinred in Abraham, against his kinred in Elam, he woulde be glad of a victorie. He knew that Cham was cursed: and being a Prophet, myght foresee through Gods spirite Pharaohs dealyng, and woulde hate cursed Cham, with his race. As touching many Houses, that age yet was not much in that kinde: neyther is there the name of an House spoken of before Iosephs tyme. *Gen.* 46, 17. But for the same in force, I meane for the quietnes of the mynde resting in God, who then shoulde be so settled as Sem, whom so great experience of deliuerances had taught? Now for the other poynt, of Wiues, he had but one, *Gen.* 6. and knowyng best how the best lyued from the beginnyng, would so continue. Now for Golde, yf he had loued it, he myght haue chosen the lande of Chauilah: but that he did not chose, as the name sheweth: towarned not from him, but from the sonne of Chush and Chams house. That he was a keeper of the Law there is no doubt. For this is the worke of God, to beleeue in him whom the Father woulde sende: who was promised to come of him. *Gen.* 9. And God was not ashamed to be called his God: for he had prepared him a sonne after the flesh, who after the spirite of holynes, is the sonne of God: and God to be blessed for euer. *Rom.* 9. and the fayth in this sonne, was the very ende of the Law: wherein doubtles Sem was a notable ringleader. As touching long lyfe, none euer was comparable to him for sight of posteritie: he onely sawe an eleuenth descent in the faythfull lyne: whereas of all others in the faythfull lyne, none sawe ten: though Arphaxad saw faythles Ismael, in the tenth. Thus for the holy description of a King before the Law, his state myght be some forme to a Law. The Heathen, that had no more written Lawe then Sem had, by the Lawe written in their hartes agree in the worthynes of a Kinges office. Xenophon sayeth well, that a good Ruler differeth nothyng

Gen. 1.

thyng from a good Father. Now Sem, * who was not to be ruled, but to rule amongst his offspring, be acquainted with the fatherly gouernement that was before the Flood, woulde best practise that. And we see. *Gen.*10. where the Famulies be counted that had tongues skattered, by the rebellious pride for buyldyng the Towre: that his families in that curse were not halfe so many, before the sixt age in Ioktanes ‡ thirteene sonnes: as Chams sonnes were in the thirde posterite punished with parted & diuers languages. He that wyll may there marke, and count the houses of speeche altered, and he shall finde it so. Whereby we may gather, that sundry families of Arphaxad, Selah, and Peleg. continued in Adams or Hebers tongue. And doubtles hereto the fatherly gouernement of Sem was a great helpe. And as Ioktanes sonnes dwellinges are farthest now from Ierusalem, as by Heathen writers we may see, by such as geue testimony to Moses, whom they knewe not: But Arams chyldren neare Ierusalem had better successe: So this in myne opinion, may very well be attributed vnto the happy neighbourhood of the good and fatherly Emperour Sem. And as Grandfathers are most tender, so he the greatest Grandfather must needes excell in fatherly affection and ancientie, to cary away the generall name of a King, as proper to him selfe: more worthyly then *Greekes* * by the common name of Poet, meane Homer particularly: or meane Demosthenes, by the tearme of Oratour. Moreouer yf a king be wel defined, ‡ to be One ruling according to Lawes vncontrollable: and agayne distinguished from a Tyrant, § by rulyng men willingly subiect, where a Tyrant ruleth men agaynst theyr wyll: Sem must needes be supreame in these properties. We see by his obedience in Noahs house, procuring an eternall blessing, that he would be fittest to rule when tyme shoulde come. For as none can well rule, but he that can wel obey: so he that best can obey, can best rule. But Sems obedience in willing care for his

* Sems fatherly gouernment best deserued the name of a King: & might be some great restraint to his neare posterity a great tyme, from working in Babylon.

‡ Ioktanes house despising Hebers forewarnyng was punished with more tongues then any familie, and discauered farthest from Salem: by despising Sems blessing.

* As to Greekes the Poet is Homer, and the Oratour Demosthenes: so to Diuines, the iust King should be Sem.

‡ Plato in definit.

§ Plato in Politico.

Father was the best, amongst his heathen: wherefore lykewise Sem shoulde be the fittest ruler, to care as a father for his subiectes. Also most willingly woulde men suffer such an one (yf any) to be vncontrolled, that sawe so many yeeres.* As men learne the way of one that hath gon it before: so they that will learne, most willingly learne of the aged, how quietly to tread the way of their lyfe, to come to olde age: and sooneste suffer experience to be farre from checke. It was not so in Nemrod: For he starting vp from the youngest house, to be so great a Tyrant, as God from heauen should openly looke to, did not long thriue nor liue. For in Sems lyfe Cedarlaomer being the king of Elam, had Amraphel the king of Synear as his Vassal: yea whyle Sem was yet alyue, and doubtles of continuance in kingdome. Wherefore by the generall name of a King, whom then but Sem coulde he meane? One ornament of Kinges may not here be omitted, which Sems story doth shew, that is, The antiquitie of a Kingdome: that before tyranny sprang, it was. Now by expressed wordes of ‡ Scripture, (that a politicall cause must chiefly be § looked vnto) vnlesse we make Sem to be Melchisedek, we can not playnely proue, that a King reigned before Nemrod. Wherefore the honour of Kinges for the antiquitie of them, shoulde with great delyght embrace him to be the first King, who had iustice as a propriete, and represented the first and last, the sonne of God. As the perswading to obedience is goodly before God, and profitable for men, so Sems kingdome is the fittest for that: being shewed how ancient it is, contrary to Nemrods confusion: of which most properly the Gyantes wordes for their common weale may be spoken: Not any in any thing heareth any. Verily it is a seemely thyng for the Kinges of the earth to know the antiquity of their owne state: as an healthy thing to kisse the Sonne, least he be angry: to seeke in gouernement a vertuous and quiet iudgement in this life or way of Gods iudgement.

* Plat. 1. Pol. Tull. de senect.

A kingdome ancienter then Tyranny.

‡ By Sems story § Policy should for open decrees seeke rather warrantes from expresse tearmes, then farre fetched collections. Rom. 13.

Silenus in Eurip. Cycl. Sems story a study for kings. This lyfe is called a way of Gods iudgementes, Ec. 26.

Nemrods

Nemrods dealyng was ſo hatefull in procuryng the buyldyng of Babel, that not onely Moſes ſcholleꝛs, but alſo Heathen, coulde ſpeake of the Gyantes warres, fighting agaynſt Heauen. It was to be wyſhed that the lyke care had been to know the trueth, foꝛ the recoꝛde of the firſt king. Doubtles *Homer* diuinely touched the marke, and clam hygh to the gyft of a Kingdome from God. Foꝛ *Il. Beta*, thus ſpeaketh *Vlyſſes* appeaſing the tumultes of the *Greeke* ſtate:

A ruling by many is not good: let there be but One ruler,
One king, to whom the Sonne of ‡ eternitie manifolde in wiſedome
Gaue Scepter and Lawes to rule by them.

‡ So I fauourably tranſlate Homer.

This *Homers* ſaying is a diuine ſaying: the pꝛophaneſſe of one tearme in his language being taken to a better ſenſe: as S. Paul citeth *Aratus*, turnyng his *Iupiter* from a pꝛophane religion, to the authour of thoſe woꝛkes in trueth, which *Aratus* ſpake of: who warranteth me to do the lyke, with this Poets woꝛdes. Now the Heathen Poet not being able to aſcende aboue Iapheths tymes, noꝛ the Flood: and yet making a King the moſt ancient ſtate, maketh Kinges ancienter then Tyꝛantes, and to receiue the gouernement from God. Which opinion woulde ſooneſt agree with Sems caſe: pꝛonounced ſuch an one, as from whoſe tentes Iapheth ſhould fetch his comfoꝛt of religion. If *Homer* by playne wit myght ſee ſo much, and yf Fables condemne Gyantes vnloyalty: Chꝛiſtians helped by ſtoꝛy, ſhoulde not pleade vncertainty, ſpecially hauing ſo many Diuines of all ſoꝛtes to warrant them. *Plato* in his ſophiſter, called Sophiſters fight * gigantomachian Gyantes-warre. Pitiful it is, that by miſtaking the Apoſtles woꝛdes, ſuch fightes haue been by *Melchiſedekians*, *Hierax*, and ſuch: yea and by men otherwyſe of rare commendation, by obſcuring the ſtoꝛy of a man, made ſuch a ſtay in the firſt diſcoꝛde after the Flood: to whom ſtyll there myght be an open recourſe, foꝛ ſuch as woulde repent of fallyng away from

* So ſome amongſt vs, otherwiſe learned and profitable men, haue in Pulpit condemned ſuch as folowe herein the ancient opinion, & moſt common.

from Christ. And this much touching the terme King in royaltie, appropriated vnto Sem.

For the next attribute of *IVSTICE*, it is a nayle fastened in a sure place, and a certaine witnes. That in Iustice euery vertue is conteyned, euen by the Heathen language, *Theoginis* the Poet cited of *Aristotle* teacheth vs. Doubtles by Iustice the holy worde, conteyneth all partes and parcels of vertue: For, that which geueth life, hath perfection of vertue. And it is written in great letters, that one runnyng by may it reade, That THE IVST SHAL LIVE. *Ab.* 2. *Rom.* 1. Notwithstanding we must with all the Lawe, Prophetes, and Apostles, vnderstande that this iustice is not found by workes, but moueth vs to fayth from God: and fayth arryseth by heatyng the worde. Also the same Iustice beareth fruite before men: So that in Melchisedek we must consider fayth gotten by heatyng: and a lyfe commendable, euen to the tongues of Chanaan. Now yf we aske me no more then the open speech hath in any Scripture for that tyme, none but Sem can be founde then alyue, of whom the Scripture pronounceth particularly that he is blessed of his God: and * therefore hath his sinne forgeuen, his iniquity couered, and his mouth made without guyle. Doubtles there were many good men: but as the Apostle speaketh to the bare description for his beginnyng of dayes, or ends of lyfe, that he had none: so we in lyke sort may say, that he onely in recorde was iust: and iust not onely in humane iudgement, but iust in fayth before God, resembling in office the Sonne of God: who after the flesh, should come of him. Of those which had their tongues confounded, the wordes of the diuine king may doubtles in most exact propriete be spoken: As Siluer purified in an earthen vessell, and purged seuen tymes. Conferre with Moses *Gen.* 12, 1. These wordes: Nabal (the foole) sayth in his hart, there is no God: they worke corruption and lothsomnes: there is not one that doth good.

* Psalm. 32. Rom. 4.

The

The Lord looked downe from heauen vpon the sonnes of *Adam*· euery one turned away. This is spoken to them that were vnder the Law: but as there be degrees in sinnes, so most fitly in manifest story it falleth vpon the buylders of confusion in Sinear: whom the earth shoke into sundry quarters. And in all the Scripture we reade not of any since Babel bredde bablyng languages, called to the fayth, but men acquainted with Abrahams house, with him selfe, or Isaaks lyne, or the Chyldren of the East, the sonnes of Keturah. And whereas S. Paul *Act.* 17. sayth, that God passed ouer the times of ignorance: and in his time biddeth euery man euery where repent: He closeth in ignorance all Families once fallen away, but such as were blessed in the blessing of Abraham. So the learned Hebrewes vnderstande Moses: and I doubt not but so S. Paul meant. To Moses he looked. If we holde any Family vncalled in the Scripture, to recouer fayth, S. Paul wyll not commende vs: in whom fayth commeth by hearyng: *Rom.* 11. and we may not minde any thyng, aboue a warrant written: 1. *Cor.* 4. And as he bade men iudge what he sayd, and would not be a lorde ouer their fayth: so all that he teacheth, may be prooued by the Olde testament: neyther may we drawe hym into any other meanyng. * As for the iustice of Chananites, and their behauiour, the lawes in Moses are faythfull witnesses. For where decrees are made agaynst most loathsome fylthinesse, this conclusion doth shut vp all: Ye shall not do any of these abominations: For all these abominations do the men of the lande which is before you: and it is defiled, and it vomiteth out the nation which is before you. *Leui.* 18. 27. Though their sinnes were not in all so ripe in Abrahams tyme, yet they were so rife, that their Lande was geuen to Abraham from them: and in some so rife and ripe were they, that they serued Elam for twelue yeeres chastisement: and vnpenitent, at the last were by fyre from heauen, made an ensample of fyre in hell.

Rom. 3.

S. Paul would not holde one of a faythles family to become Melchisedek.

Rom. 11.

1. Cor. 4.
1. Cor. 10.
2. Cor. 1.
Act. 26.

* The Apostles bring not new reuelations for olde stories, but diuinely expound the storyes agreed vpon. Chananites are farre from Melchisedeks iustice.

Prophecies & stories shoulde be tryed togeather.

And this story in Chanaan, fell not out without a prophecy. For by Noahs mouth Cham was cursed vnto Chanaan. Now yf Chanaans history of curse fell not out without a prophecy, why shoulde we agaynst a prophecy of Chanaan cursed, beleeue that a King came of him goodlyer then Abraham, or any King in all the Scripture, with a story without blemyshe? Abraham was a † Prince of God, yet Hagarenes to this day are his stayne. Moses was a *King, and faythful with God: yet so sinned, as to come short of the Land. *Num* 20. The Kinges properly learned kinges, soone eyther altered houses, or needed new annoyntyng, vpon troubles in their state. Saul of Beniamin annoynted, within two yeeres lost Gods fauour. Dauid annoynted of Iudah, in his life time, and by his life, saw his sonnes striue: and Salomon was fayne to be annoynted, because of Adoniahs contention. Likewyse Ioas for Athaliah, and Ioachas for Ioakim: so was the house shaken: and Iosias who excelled al, and is called the annoynted of Iehouah, (though visibly he was not annoynted:) yet mist once to losse of life, & his sonnes ouerthrew all. To be short, Dauid tolde that his house woulde not be vprysght with God: And yf Dauides house coulde not be, which had Moses to direct them, and Prophetes to warne them: shoulde we thinke that Chanaan coulde yeelde such a King? let Esay iudge. Thus he speaketh vpon Abrahams victory: VVhom God raysed from the east, callyng him in iustice after his foote, he gaue nations before him, and made him ouercome kinges: He made them like dust by his sworde, lyke tossed stubble by his bow. He pursued them: he passed in peace, by a way which with his feete he neuer had gone. Now the countreis sawe and were afrayde: Carpenders, Smythes, Founders, wrought for them goddes to helpe them. So farre were those countreys from hauing any King of true religion. And shoulde we deeme any of their hoode greater then Abraham, the friende of God: the high father, the

Gen. 23, 10.

* Moses a king Gen. 36. 30. Deut. 33. 5.

What kinges in Iudah were annoynted.

Lam. 4. in Resh. 2. Chr. 35. 22. 2. Sam. 23. 5.

Chanaanite kinges by the terrour vpon Abrahams victory, fel further to Idolatrie. Esa. 41. There againe S. Ierom maketh Sem Melchisedek, by Hebrewes.

the heyre of the worlde? Yf Chanaan had had a iust King of their race, his subiectes woulde some of them haue folowed him. But no such goodnes may be affyrmed of them: therefore neither of a King in their line. Sickerly they had ben the happiest in the worlde then, yf they had such a King: but they were openly cursed: that farre from their fathers or mothers, must that Kinges lineage be holden. Long after the death of Melchisedek, his fame of Iustice was great with men that had denyed the power of it. For the King of Ierusalem was called Adoni-Sedek: but we may be sure that he was not of Melchisedeks posteritie. For some memorie & monument woulde haue continued of his fayth, in him or in his neighbours somewhere: As in Hoham king of Hebron, or in Piream king of Iarmuth, or in Iaphia king of Lachis, or in Debir king of Eglon: who ioyned with him to fight against Gibeon for making peace with Iosue. But as Hoham king of Hebron was no kinne to Abraham, no more was Adoni-Sedek to Melchisedek: and as they were vtterly estranged from the policie of the faythful, and godles in the worlde, so their punishment is more from God then from men. For the Lorde did cast vpon them great stones from heauen: and more dyed by the Hayle stones, then Israel slew with the sworde. If they had come of a famous King that vnderstoode the blessing of Abraham, some sparkles must needes haue remayned of the ancient story, and true religion. But as Moses in Melchisedeks story sheweth of no familiaritie betwixt him and Chanaanites, but in his office doth most certaynely distinguysh him from all of their cursed religion: so the Apostle doth sharpen vs to vnderstande Moses aright. For in that he tearmeth Melchisedek to be without kinred, he doth warne vs to gather by Moses, that he is not a Chanaanite. Els as Adonisedek is to be holden a Chanaanite, by the place, and all the other kinges of Chanaan: so shoulde Melchisedek be counted, yf sure argumentes did not exempt him from

Iegerleeke verily = Dutch.

Neyther Adonisedek, nor his neighbours any whit, but in part of his name remembred Melchisedek: as strangers to his line. Ios. 10.

their nation. But by the attribute vnfallible the terme of *IVSTICE* mentioned in the Name, whereof here much might be wel spoken, the Apostle bolely affirmeth to Hebrewes, as he knew that they held, that he was not of Chanaans nation, no more then of their religion. Now Iob was not further from the minde of Eliphaz, Sophar, and Bildad, in any poynt, then I am from theirs, who woulde not haue vs to searche who the man is. Therein (I trow) the Apostle woulde summon vs for sleepers, when he expressely biddeth vs to consider how great he is: which his greatnesse cannot be fully knowen by the bare action of blessing Abraham. And yf the Apostle had been thought so to meane, and by such a type for blessing onely, or yet for sacrificehood, to require Iewes to leaue off circumsicion, and all ceremonyes peculiar to Abrahams seede, and to yeelde to the greatnes of Christ by a figure of a knowne Chanaanite: which Chanaanites case shoulde represent a worthyer case then that of Abraham ỹ Patriarch: they would sone haue stopped their eares at such a collectiõ, seeing they did at *S. Stephen*, hauing *Gabriels* countenance in his face, and *Gabriels* wordes in his speech. For yf expressed wordes woulde not moue them to alter Moses, much lesse would a bare collection. The Scripture foreseeyng their weakenes, woulde auoyde all argumentes weake amongst them. We should take ỹ like heede.

Melchisedeks kinred was also Abrahams, and they onely kept in diuers places true religion, or some memory of it.

The families that are in the booke of Iob, and in the lande of Arabia, as Eliphas of Esau, Bildad of Suach of Ketura, wyfe to Abraham, Iob their brother, doubtles of Abraham, (though the olde *Greekes* bring him rather of Esau, then as more certayne it is of Ketura, and the sonnes of the east:) these with Elihu the sonne of Baracheel the Buzite of Nachor, all kept religion in hygh degree of knowledge: and name God El, and Elohim: once Iob doth name Iehouah not in disputation: as doth he that wrote the booke, in the preface and in the conclusion. As all these kept Religion vntyll Moses tyme, so woulde some haue done in Melchi-

Iob. Ch. 1. 21. thrise.

sedeks

sedeks house in Chanaan, yf he had not been ancestor to Abraham and to these men, but some fresh Chanaanite excelling all kinges that euer were in glory of religion and iustice in gouernement. Now whereas Elihu is called a Buzite but of Aram: of whether family he be, or be of both, it maketh nothing agaynst me, but rather with me, that Arams house shoulde keepe monumentes of Religion. Balaam a false Prophet, yet a Prophet, confirmeth that. His example is very fit for this my purpose, to shewe how religion once kindled in the myddest of blindnes, wyll leaue some lyght, who speaking to Madianites nameth olde Seth as famous with them. So yf such a iust king had been of Chanaans seede, some remnant would haue cõtinued of the house. But when olde Melchisedek or Sem vnknowne, was dead, then the good men of his houshold dissoluing family, went away to some family, as of Aram, Buz, Vz, &c. when Chanaanites had mightely encreased and preuayled in the lande: who in Abrahams tyme so went on that with the Chanaanite, also *Kenite*, *Kenezite*, *Kadmonite*, *Perizite*, and Rephaim, grewe on so, that Abraham and Lot coulde not haue in one place lande enough for both theyr Flockes. By seuenty yeeres more, & Melchisedeks death, they woulde more multiply: and more vsing the soyle for them selues, lesse woulde they suffer Melchisedeks household to lyue amongst them. And thus much for the terme Iustice, conteyned in Sedek, part of the Name Melchi-Sedek, whereunto also I drew Religion as a chiefe spice vnder Iustice. Now for the place SALEM: that helpeth not a lytle to know who the person is.

Buz commeth of Nachor. Also one Aram Gen. 22, 21. Elihu may take part of the first Aram the sonof Sem. Gen. 10. Seth named amongst Madianites.

The worde SALEM betokeneth Peace, and so the holy Ghost noteth the power of the worde. *Heb.* 7. Now it was not a short continuance of peace that could make a famous name of peace: wherefore long before Abrahams tyme it shoulde seeme to haue had quietnes. But it wyll not soone agree with likelyhood, that cursed Chanaans brood shoulde

Of the place Salem.

Phil.4,7. excell all in that blessing. For the knowledge and loue of Christ onely gardeth men in a continuall peace: which the buylders of Babel hauing once despised, coulde neuer finde in their families, vntyll Christ came: Onely some fewe Proselytes yeelded vnto Abrahams religion. As for the wicked, Esay maketh them as a Sea tossed, which casteth vp myre and clay. And most liuely doth Daniel describe the enemies of the Iewes (while they were the high Sainctes) being as foure beastes commyng out of a Sea tossed with foure wyndes. Also, agaynst the Heathen Christians, from out of the Sea ariseth Romes power: as both Greekes and olde Romistes confidently expound it. So for a long time, more then the thyrde part of time since time * was, we haue a determination for prophane kingdomes, how farre they are from such a state as God woulde call peace. In all ages we see the state of peace and warre to be alyke. The olde Serpent from Adam *Gen.* 3. to Iohn *Apo.* 12. executeth the same hatred: that Salem properly can be no place but where God geueth a speciall blessing. Expounders at Sichem buylt a Salem: and make it ‡ Melchisedeks citie: where Iacob becommeth salem (that is safe) not to Salem or Peace-Towne. *Gen.* 33,18. The warres made in Abrahams tyme, and the leagues of men there, teach vs to examine this story. When the kinges of Elam, Synear, Ellasar, and Goym, fought with the kinges of Sodom, Gomorra, Adama, Seboim, and Bela, the king of Salem had nothing to do with the warres, nor with the twelue yeeres subiection, nor with their rebellion. As Abraham was in league with Mamre, Eshcol, and Aner: so much rather than Melchisedek woulde haue been, yf he had been of kinred. When the foure kinges stroke Rephaim, Zuzim, Emim, Chorim, and En-Mispat, to the playne of Pharan, and the Emori in Chazazon-Thamar: Woulde they haue suffered Salem so neare to be in peace, but for some greater cause, then woulde soone befall a Chanaanite to be in? Wherefore

Apo.12. Rome damned

* More then 2000. yeeres of 5520.

‡ Iohn Lucidus.

fore the short Hebrew Commentary, called An exposition of euery hard worde: in that place calleth Melchisedek Sem, induced not onely by authorities, but also by the matter. Whereas Chanaan by the curse shoulde serue Sem, and doubtles Sem woulde not omit the open vantage of superioritie: it may well be that for some encrochment vpon the possessions of Sems families the first contention did arise. Whereupon the king of Elam, as the eldest house of Sem, shoulde reuenge his younger cosens quarell. That Sem shoulde settle in Salem, it is by many reasons most lykely, for * some his posteritie: and for his heathen. *Epiphanius* so farre disputeth of Sems sonnes, in such sort to haue been there, but weered thence by Chanaanites encrochment, that there was a ciuill right, and not onely the sole lordshyp of God in geuing Chanaan to Abraham. And R. ‡ *Abra. Ben Isaak* thinketh, that Iacob the dweller in Tentes, learned religion from the tentes of Sem & Heber. Now for Sems heathen: the *Greekes* beare memory of Iapheth. Anchiale a daughter of Iapheth, is by *Eustathius* recorded to haue buylt the towne of that name. As for Cham, the lande of Egypt is expressely named of him. Now for the middle brother, the middle space betwixt both, is the fittest: The middle Seas most fitly seruing such vse of their lyfe. And yf the first dwellinges by any partition from Noah were appoynted: they gesse well, which gesse at this partition, for the first dwelling to be from Noahs appoyntment. *Abraham Ben Perizol* a Iew, in his Cosmographie foloweth Christians, not only for placyng of Sem at Salem: or for Cham (of whose place none doubt:) But also for Iapheth to be setled where we place Iapheths sonnes. We haue good reason: because *Virgil*, *Ouid*, and *Horace*, from *Hesiodus* and other ancient *Greekes*, such as *Eustathius* afterwards foloweth vpon *Homer*, making Iapheth one of the Gyantes, in whose tyme they warred agaynst heauen: Also § *Lucian* before him, making Iapheth the eldest of

Chanaan was to serue Sem: for which seruice the open story must be looked vnto.

* As for Selahs and Hebers families. Epiph. in ancyroto pag. 516.

‡ In Neuath Salom, pag. 39. cityng their fathers.

Vpon Dionys. Alex. pag. 130.

The Iew foloweth and nameth Supplementū Chronichorum.
1. Geor.
1. Metam.
1. Od.
1. Erg.

§ In Cro, &c.

of all folke: because these carry the memory of Iapheth, we haue good reason to place him in those countreys whence we came. Moreouer *Egyptians* made a God of Ammon: so Ch-am in *Greeke* may be written, where Cheth is in many names (as in Eue for Cheue) vnpronounced, and the *Greeke* termination obserued. That religiō doth credite ꝑ narratiō. As that of our ancestors: who were much better taught by Iapheth to auoyde Idolatry, and to tearme hym one that had been in the Gyantes age: and neuer to make a God of him: or as that of the Fable which telleth that Prometheus the sonne of Iapheth made men of the slyme of the earth: which thing came from his spech, wherin he taught how God made Adam, and Eue a pandora full of al goodly vertues: that Heathen *Charites*, *Pallas* and *Venus* coulde not be so well imagined of, as Eue was Goodly in deede. It is vsuall in all kinde of writers, to attribute the worke vnto the narration. So Christ was crucified before the Galathians, not by the Souldiers of Cittim or Italy, that with nayles and speare wrought the foresposen tyranny: but by the tongue of the Disciples. So *Prometheus* tongue made men. And yf we from fables are called somewhat to a trueth for our ancetour: shall not a more certayne recorde for the place of Sem, fit for the situation, fit for religon, helde so continually of his posteritie, moue vs to folowe ancient plainnes? Or coulde there be any reason why Melchisedeks story shoulde be hid vntyll the Apostles tyme: to haue an other meanyng afterwardes, then euer it had before: that the Apostles shoulde not be able to teach the olde fayth, but by a new meaning in the story, which Iewes neuer did, neuer wyll lyke of. The Apostles woulde haue no such reuerence geuen to their wordes, as to hyng them to a meaning vnheard of by the Apostles nation. Furthermore, yf Mount Sion be so fayre in situation, and the glory of all the earth: where Isaak was offered, where Salomons care buylt the first Temple, where Cyrus decree buylt the seconde

Fables glaunce at a trueth. Plut. De Deo Soc.

seconde Temple, where Christ the true Temple powred out the waters of lyfe: shoulde we thinke that Sem being a Prophet, woulde not enquire from what place the Lawe and the worde of Iehouah should come. Nay it is expressely manifested and obserued by the very Iewes, that the place whence the *Greekes* shoulde learne Religion was Sems tentes of olde tyme, as I haue touched before, their owne wordes from a threefolde auctoritie. And this their obseruation is good to helpe them. For as the blessing was performed before Salem was abolished, and the worde of the Lord did not fayle: so they and we were to looke vnto the curse. Moses telleth, that vpon denying the Lord, the Lande shoulde haue an eternall desolation. Gabriel telleth their particuler denyance, in killing of Christ, not esteeming of the couenant blood, wherewith we are sanctified. Our Lord tolde, that by the abomination of desolation, (*Matth.*24.) an host besieging (*Luk.*22.) Ieruſalem should be destroyed, and continually abyde desolate: whyle the Gentiles calling continued. Great errour hath been herein committed, by not marking the force of Noahs wordes: pursued by Moses, Gabriel, the Lord, and full euent: and the glorious erecting of the Church, tearmed The heauenly Ieruſalem, in steade of it. The *Apostata Iulian* to falsifie our Lord his wordes, stirred faythles Iewes to repayre Ieruſalem, being him selfe at great charges: but Christ shewed his trueth. For the Moulde which thousandes caried on the day time, was on the night *remoued: lykewise their Morter and their Playster, wyndes, tempestes, and stormes dispersed. Their further madnes an Earthquake terrified. Vpon many their buyldinges fallyng, quelled them: and playne tokens of Christ, were agaynst them. The *Apostata* woulde neuer haue been so mad, yf he had knowen how long Noahs graunt for Sems place, to beare a prerogatiue did continue. The Popes when they had fallen as Starres from heauen, and brought from the pit a

Esay.2. Mich.5.

The Romans are tearmed abominable, Dan.9,25. Mat.24. conferde with Iohn.11. and as bad for their last times. Apo.17. the last verse.

* Theodorite booke.3,20. Greg. Naz. against Iul. 2. pag.301.

Apo.8. Apo.9.

Apo. 13.

smoke to darken the Starres: euen when that Helbrande was manifested to haue the throne of Satan, and all his power: then they woulde falsifie our Lorde his wordes, and would recouer Ieruſalem, to ſet vp there a ſuperſtition. They styre warres for to recouer the low Ieruſalem: to weaken Princes, that their Cleargy myght afterwardes haue Emperours and Kinges at their commaundement. So the force of the West, was ſent to the East: and there the foure quarters of the earth made greater warres for the Citie which had been once beloued, then the Seleucide and Ptolemei of olde tyme made: bringing thyther the force of Gog and Magog: who alſo wrought and ſuffered greater ſlaughter, then euer the worlde ſaw before or after, for the holding of one place. And reaſon woulde, that men going about to diſanull the wordes of our Lord, ſhould know the price of their folly: Seeing they would helpe the Citie that killed Chriſt, to repayre Ieruſalem where he was killed, to proue the wordes of trueth vntrue: to buylde there, whereupon Chriſt had pronounced in *Daniel*, and in the Goſpell, a perpetuall deſolation. Our Lorde in wrath againſt that place, remembred mercy towarde the ſonnes of Abraham. For whereas this was and is amongſt the Iewes a grounde of all their errour, that *Moſes* Lawes and Ceremonies continue for *euer vnchanged: and yet themſelues confeſſe, that whyle they be out of their Lande, their Law can not haue his practiſe: and that they are bounde to affyrmatiue commaundementes, only in thynges about their body, as *Phylacteries*, ‡ and poſt-writinges: The Lord in Moſes, *Deut.* 28. and in the Goſpell, *Math.* 23. leauyng an vnchangeable decree for a perpetuall deſolation, doth playnely tell them: that *Sems* tentes hauing receyued *Iapheth* into the ſame dwelling, muſt be enlarged on the right and on the left hande: that they may dwell in deſolate Cities ouer all the worlde, and buylde a larger *Ieruſalem* then that where *Sem* dwelt. Wherefore it is a great imper-

* Ramban in Halachoth Ieſode Thora. Cha. 9. and in their dayly Creede: called any Maamin: that is, I beleue.

‡ In N. Salomi pag. 3. out of Ramban: there Mezuzoth doth meane writing vpon poſtes this: Iehouah our God Iehouah is one.

imperfection in vs, that in so weighty a cause Christians shoulde be founde vnskilfull: vnable to expresse the open prophecies, for the open place, and continuance of Sems Citie: and also for the perpetuall Desolation, and the vse of that Prophecy. If for the fyrst poynt we be founde ignorant, where Sems tentes were: we shall neuer cleerely conclude agaynst them, when Sems tentes lose their glory. Though our foolysh deuotion towardes Ierusalem, in that Pilgrimages be continued thyther: and we do not openly professe that place a burden of impietie, ouerflowen with an eternal Desolation: *Ramban* a Iew, writing vpon *Leu.* 26. sheweth him selfe stroken with blindnesse and astonyshment of hart. For he sayth, that God wyll not suffer *Chanaan* to be replenished with *Heathen*: because God doth (forsoth) reserue it for *Israel* to returne thyther. Because these poore soules are not mad enough of them selues, Poppishe superstition wylbe pricking them forwarde: which as it is bad, not limityng the ende and tearme of Sems house: so let vs not be founde vncertayne for the first places of it. Concernyng Mount Sion, how ancient the dwelling of the holy Fathers haue been there, the same is spoken of *Hebrew* doctors, that the old *Latines* haue deliuered vnto vs. *Rabbi Moses Ben Maimon* sayth*: It is a tradition holden of all handes, that the place where *Dauid* and *Salomon* buylt the Temple in the floore of *Arauna*, the same is the place where *Abraham* buylt the Alter, and bounde *Isaak* vpon it: and the same is the place where *Noah* buylt, when he came out of the Arke: and there was the Alter where *Kain* and *Abel* offered: where also the first *Adam* offered, soone after that he was created. Then if this be holden true, the seconde *ADAM* finished his course, where the first Adam began his. By this we may vnderstande, that the Apostle woulde not hope to perswade the Iewes of any to dwell at Salem but Sem in those dayes: seeyng this was their vniuersall opinion, and so fit for helpe of memory for the story. And this much for the place Salem.

* Booke. 6. Halachoth Beth-habbechira. cha. 2.

Sem is the Sacrificer.

Most certayne of all notes poynting at Sem, is the Sacrificehood: which though I haue touched already tymes, one, two, three, yea and the fourth (as *Plato* phrazeth in *Timæo*.) I must somewhat yet handle it a new: and ioyntly with it the continuance, without beginnyng of dayes, or ende of lyfe. As the Sonne of God tooke not of hym selfe the function of Sacrificer, but was called by him who said, Thou art a Sacrificer for euer, after the order of *Melchisedek*: So neyther woulde Moses haue vs to thynke that Melchisedek had not a caller, or had an obscure callyng: But this open callyng and warranted in story, and the highest that wordes coulde expresse, was fastened by Noah vpon Sem: wherefore it must needes be, that he woulde holde it, and not yeelde his honour vnto any other. The Lorde was not ashamed to be called the God of *Sem* in his lyfe tyme, yea and in his young yeeres, in respect of his whole age: Iapheth his elder brother being a Prophet, as the Iewes rightly thinke, and perswaded by God to preferre Sems tentes. Now yf Iapheth were his inferiour, woulde Moses haue vs to thinke any other man his superiour, to represent a Sacrificehood of lyfe vndissolued? Neyther Moses nor the Apostle woulde euer wysh any such thought to climme into our heades. And seeing the Mightie, the most High, would be described by an adiunct of his seruant, and after his name the God of Sem: it cannot stande with reason that than Sem being alyue, an other and not Sem should haue the highest place in worshyp of the most High, the God of Sem. * A learned Hebrew woulde not despise this reason also, that God in Moses is called in Hebrew the Shem (that is Name) the great and the terrible. And so the Iewes to this day call God the Name. Wherefore the man also called Name, or Shem, was fittest for this name and honour, to be knowen by a generall name: Noah foreseeing, and in his name foretelling, how in tyme he shoulde not be named but by a generall name IVST-King, sacrificer

* The worde Shem, or Sem with additions, is God's name in Heb:. Leu. 24, 11. Deut. 28, 28.

sacrificer to the great & tirrible Name. Sem the Father of our Lord, Sem of whom yet lyuing God would be named the God of Sem, Sem the Prophet, Sem who doubtles was a religious sacrificer, Sem the fyrst King, Sem & Sem only was then greater then Abraham the Patriarch, of whom being dead, God is named, the God of *Abraham*: greater then Abraham the Prophet, the buylder of Alters, the sacrificer of Isaak, and the Prince of God: Sem in euery degree is before him: But now we view Sacrificehood. Abraham was the sonne of an Idolatrer once: but none of Sems fathers worshypped strange Goddes. Also his lyfe being without recorde of blemishe, he was fittest to vse the highest office. The other is a most high honour, that he had fathers in order in such honour: yet his two heathen matched him in that. But with godlynes to winne the prerogatiue from his elder brother, to haue the faythfull discent, vntyll his God came in the fleshe: this was an vnspeakeable glory: as that all the worlde should looke vnto his Tentes. But as The VVorde comming in the flesh, came vnto his owne, but his owne receyued hym not: So Sem, whom Chanaan shoulde serue, was to Chanaan vnknowen, who was his father, or his mother: when was the beginning of his dayes, or the ende of his life. The men of the worlde then without knowledge of God of the creation, of the beginnyng of the continuing of man, coulde not in their fables come neare the antiquitie of Sems byrth. A lytle weigh their wayes. They who repleniſhed Attens pleade, that there the earth did first yelde vp Men. Wise *Socrates* in his tyme was no wyser then so to thinke. The Riuers Ladon and Iaon in Moræa may well be thought memorialles in name of Laud or Lud, and Iauan. *Eusta-bius* from Greekes, recordeth that there they sayde men fyrst sprang. ‡*Herodotus* telleth a chyldysh tale of Chyldren that heard no voyce of men: who were kept so, that they myght be marked what language they woulde speake:

Iohn. 1.

Sem elder then Heathen gods. Plat. in Epitaphio. Dionys. Alex. and Eust.

‡ In Euterpe.

Bek they first spake: (in Egypt it was done) and the king learned that Bek in the Phrygian language was Bread: And thereupon a conclusion was gathered, that the Phrygians were the most ancient people. Seeing Englyshmen bake Bread, they myght as well make vs eldest. *Trogus Pompeius* wrote of a contention betwixt Egyptians and Sythians for ancienty full of babyshnesse. The Ethiopians of Cush, in *Diodorus Siculus*, thought that all the earth beyng couered once with water, the Sunne did fyrst dry vp their Countrey, and men out of the Mudde fyrst bred there. And in Arabia, Allat is their God, as *Herodotus* recordeth: he seemeth to be Chauila or Euila the sonne of Cush. For that cause I thynke the *Septuagint* translated the name ‡ Euilat, putting a.t. to the worde: that Grammer neyther required, nor permitted. But they would teach the Heathen of their forged Goddes. Phayt or Phut § was holden to be Phaeton, begotten by the Sunne: and as the hot Lybea was an intemperate Zone, so they faine that he drove the Charot of the Sunnes lampe out of course. Anubis in *Egypt* of Anum or Anub, Chams nephew, was their God. And commonly it was holden, that the earth bare Iapheth, Cham, and the buylders against Heauen. Such was their blyndnes. Moses knowyng very well how the Gods of the Heathen, and their most ancient monumentes of Riuers, Mountaynes, Towers, Countreys, Goddes, and Fables, (sauing some few of Adam) skant matched Sems first yeres: describeth Sem (keeping his name close) in such sort as Chanaan vnderstoode his case. For in him Melchisedek hath, as the Apostle doth teach vs to marke, no beginning of dayes, nor ende of lyfe. Now simply it is no wonder for a man to be in Scripture, for the open phrase without father, without mother, without beginnyng of dayes, without ende of lyfe. So are Pilate and Tiberius, Annas and Cayphas, whose * name doth rot, and they † lie in sorrow: And it is rather a baselnes then an honour simply to be so recorded.

‡ Euilat is in LL. VV. the common copies, noted in Sixtus quintus edition. 1. Chr. 1. though in his text, and some others it be altered: belike by some that marueyled at the strangenes of the matter. But as Ioinan is for Iauen, to shewe that the Iones came of them, so I doubt not but Euilat was for Euila for the lyke consideration.

§ Iohn Lucidus.

* Pro. 10, 7.
† Esa. 50, 11.

recoyded. But when a man well knowen, as a priuate man is sodenly in the syle of the story, set downe as a stranger, full of royall maiesty, by a new name, vnknowen to them that lyued about him, and to such as read his story: vnlesse it be some Angel, one of a thousande, as Elihu tearmeth godly Preachers, the case of such a man is to be considered, and is lyke to conteyne long speech, and hard. Such is the case of Sem. What Infidel would* beleeue that Sem borne before the Deluge, weakened a quarter of mans former age, by it: yet by worshypping EL ELION, kept a Language originall, kept, almost only, true religion, sawe mens age agayne halfed, saw not three ages, as Nestor in Homer, but ten ages in the Male line: what infidell would thinke that in the tenth age Sem shoulde seale the blessing to Abraham? Moses full of the most wyse spirite, coulde both mocke the mockers, and make the same wordes seene to the Godly whyter then the Snowe, of any Vlisses eloquence. He doth not onely shew how much, or rather how nothing the wicked vnderstoode that then were alyue, or the wicked would that should reade his booke afterwardes: but also most liuely teacheth the Godly the summe of the Gospell, in that the blessing of the blessed God of Sem, is in Sems lyfe geued to Abraham: in whose Seede (not seedes, but seede, as of one, who is *CHRIST*) all Families of the earth should be blessed. So the doctrine of lyfe euerlasting is opened, that Christ that seede of Abraham after the flesh, is the God of Sem after the spirite of sanctification.

* Yf Moses writing had not first made it common amongst the faythfull.

Homer Il. 3. vers. 222.

This was the counsell of the Apostle wryting to the Hebrewes, to shew how the Sonne was made heyre of all: by whom God made the worlde. Who in *Esa* 4. beyng *Zemach Iehouah* to glory, a bright spring, and *Iehouah* that washeth away the vncleannes of the daughters of *Sion*: Being in *Exod.* the Angel that hath within him the name of God: Being in *Genesis*, *Elohim*, that by speaking made and vpholdeth all: Being *Psal.* 110. the Lord of *Dauid*, sitting

Heb. 1, 3. Zach. 3, 8. in the. 70. & Luk. 1, 78.

sitting on the right hande of God: and an eternall sacrificer after the order of *Melciſedek*: is honoured by the Apostle, with most goodly speches: as fayrer then the sonnes of *Adam*. For he from those places tearmeth him the brightnes of glory, the Character or grauen forme of Gods person: carying all by the worde of his power: by him selfe a clenser of our sinnes, and a sitter on the ryght hande of God on high. Now the Iewes coulde hardly be called to an higher manifesting of the Redeemer, then the bare speeches to Abraham at the fyrst sight conteyned: and were dull in hearyng, that God was in Christ, reconcilyng the worlde vnto him selfe. Wherefore the Apostle by Melchisedek, would drawe them to the God of Sem, and to the great mysterie of Religion, that God was manifested in the flesche. Many others through all ages in their stories beare a shadowe of those thinges, which in Christ should be more notable. As Adam, in deriuing his case vpon the many: that is, all: Abel in innocent martirdome: Enoch in ascending: Noah in sauing the worlde by waters: Abraham in large fatherhood: Isaak in yeeldyng him selfe to a sacrifice, Iacob in vigilant shepardy, Ioseph in sauyng his brethren, in price of sickles by Iudas, and his restraynt betweene two, one saued, the other perishing: Moses in faythfulnesse ouer the house: Aron in sacrificehood, called the Christ: the sonne of Nun in sauing into that Rest: altered therefore in name from Oseah to be called Iesus: Samson in destroying many enimies by his owne death: Dauid in a stoute kingdome: Salomon in a peaceable: and I see not why Cyrus may not also be ioyned for his office, though his fayth be lesse certayne: yet because he set Israel free, and woulde haue buylt the Temple on his charges, therein he bare the forme of a deliuerer: As all these had foreshadowes of a body to come, performyng a better thyng answerable: so well might a man looke that Sem the rarest, or onely for glorious phrase of Blessing, shoulde not be left

Rom. 5, 14.
Heb. 12, 24.
Gen. 5, 23.
1. Pet. 3, 21.
Heb. 11.
Gen. 17, 5.
Rom. 4, 17.
Esa. 9, 6.
Gen. 31, 40.
Rom. 8, 32.
Num. 12, 7.
Heb. 3, 2.
Leuit. 4.
Num. 13, 17.
Iudg. 16, 30.
Esay. 45, 1.
Ezr. 1, 1.
and. 6, 3.

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in meaner degree. Therefore the matter in his story both ring and roare, how in obscuritie he is glorious: who in style, being knowen Sem, blessed openly from his blessed God: recorded for all the time of his life, first in that kinde vnrecorded, as touching dying, appointed to that dwelling place whence Nations should learne Religion, deriued vnto his tenth descent, finding a man ordeyned to the succession of blessing: Sodenly commeth on a stranger in a famous name of a iust King, to make him vnknowne to the blynde worlde: such an one as none myght holde for beginnyng of dayes, for ende of lyfe, or yet for father, mother, or kinred, to be a Chananite: and to speciall purpose a Sacrificer without recorde of ende: to represent by sequell of matter offering it selfe, euen the sonne of God, that king of Iustice & Peace, without Father in his manhood, without Mother in his Diuinitie, without kinred for acceptation, and yet for euer continuyng a Sacrificer. So an history one and the same becommeth a blacke cloude to Chananites, and cleere to such as take both will and leasure to view the cloude that might conduct to folowe God. Iohn. 1. 10. and 11.

Upon mention of Agednes, I may ioyne § Succession. Sem only of all lyuing with Abraham, is recorded to haue seene the olde worlde. Beyonde recorde, we may affirme no exceeding olde age. Noah was dead before Abraham was borne. Sem might tell from two men, Lamech and Methuselah, who both lyued in Adams dayes, the storyes from the beginnyng vntyll his tyme by hearyng: and the later by his owne sight, of prophannesse, of religion, of the wrath, of mercy. Such treasure hid in Sems brest, holdyng the glory of God, would seeme more precious then any wall of Iasper or Christall, to beholde the defence of God cleere in the middest of the enemies. Iob would not so much esteeme of any * Corall or ‡ Chabaz, as Abraham would of Sems authority to dryue away Serpentes, such as Nachor his brother, and Ismael his sonne were, despising

§ Without Sem, succession of doctrine hath no record.

* Heb. Ran oth, by the high colour holden to be Corall, as I geese from Orpheus, in couralio. 57.

‡ Heb. Gabish, in Orpheus I reade Chabazios, by notation it should be like an hayle stone In Greke also called Chalazias. Plin. booke. 37. Cha. 11.

the wordes of the Blessing. By Sem, Abraham and Lot myght instruct Isaak, who by them myght be brought to see Sem: that foure workemen, foure iust men, of whom Heathen come and not Israel onely, meetyng at Salem, myght begin the buyldyng of the high Ierusalem, where in time all their Families should haue a glorious dwellyng. They though then fewe woulde tell how their chyldren shoulde be taught by Iehouah, when of them he toke flesh, how they shoulde haue plentie of peace (or Salom) in the high Salem, being setled in Iustice: and their teaching then amongst Heathen, was a precious buylding, where stones were layde with ornamentes: the foundation of Saphir, the windowes of Emeraud, and their gates with stampyng stones. I more willingly vse these tearmes, by imitation of Esay 54. wherein he telleth of the Heathens callyng: For that the state of vs now is very lyke theirs: the partition wall, of circumcision and Moses ceremonies, being so broken downe as yf it neuer had been buylt. Moreouer the doctrine of Moses delyuered in twelue Precious stones, wherein were grauen the names of the twelue sonnes of Israel, not onely to be in remembraunce before God, but also to teach their chyldren to holde the precious gyft of fayth, as their Fathers did: moueth vs to consider that the lyke were worne not vpon, but within Sems brest before: who had lyued in the dayes of so many seuerall fathers, and was a high Sacrificer, bearyng *Vrim* and *Thummim*, the forme of holsome wordes, Fayth and Loue, within his brest. When Isaak shoulde heare him teach of Gods loue towardes the worlde, how he woulde geue his onely Sonne for man: he shoulde be prepared before he knew his owne case, to geue him selfe to God, at the commaundement of his owne Father. And well might Sem be faygned to haue two *Onyx* stones on his shoulders: the one hauing this engrauement: The seede of the woman: the other hauing this, Iehouah Elohe Sem. These poyntes

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be more precious then any Stone. For afterwardes by these the white stone, with a name which none knoweth but the receyuer, shalbe geuen to such as fight for these two Powlyes. When Sem shoulde teach Abraham how Christ shoulde come to his owne, but his owne woulde not receyue him: he myght see a stampe of that in Sem, who being amongst his owne, was not glorious but to such as God newe vnto him, despised and reiected for speaking of Religion. Iohn. 1.

Now two thinges yet remayne to be handled: The one a common saying of the Iewes: from the *Babylonian Talmud*, which often afore I haue mentioned. Wherein what speciall meanyng the nation of the Iewes beareth I blame for dulnes of hearyng. Both which cleere the cause. They say, from Elias house. 6000. yeres the worlde stands. 2000. *Tobu* (or before the Law) 2000. in the Law. 2000. in the dayes of Messias: which is by interpretation Christ. By *Tobu* they meane a barrain of ornament, in the rate of commaundementes, borrowing the terme from *Genesis* the first Chapter, where the Earth is sayd to be *Tobu*, that is, voyde. Now by the Law they meane not that which commonly men woulde thinke, Moses law. For long after that was geuen: but they meane the commaundement of Circumcision, or any thing that God commaunded Abraham. The law of Fayth standeth rather in a narration, then in a forme of imperatiue speech: which being tolde but in Adams and Sems tyme, for common and open record, they who knew not Christ, coulde neuer knowe whom Melchisedek coulde represent: and they who knew the preferment of Sem, woulde soone knowe why he shoulde be lykened to the sonne of God. Sacrifices doubtles were commaunded: but no expresse worde is written so, that men myght be forced more to the law of Fayth: which they that knewe not, thought all a *Tobu*, or emptinesse, vntyll Abraham, that euen Sem in all his royaltie and office, coulde not shewe

Massecheth Sanadrin, Cha. Chelek. pa. 97. a. line the last.

Abraham had the Promyse in 2083. Ierusalē was destroyed at. 4000. How neare. 6000. the worlde shal ende, God only knoweth certaynely: men can but gesse, by lyke reuolutions.

them an eternall Redeemer. So for the other poynt, of Dulnes in hearyng. The Lord woulde neuer blame the Iewes Nation for ignorance in the Prophetes language, open sayinges, as Thorig (that they call the .613. commaundementes) nor for the tymes, wherein for all knottes they yet haue the trueth, nor for the place whyther Christ was to come, nor for the families recorded: whe doubtles as that day agreed with S. Matthew and S. Luke: though they woulde neyther commende them, nor keepe a record of they owne: they neuer durst resist them. For these poyntes whereupon the Scripture to vs seemeth sealed with seuen seales, for want of dayly readyng, wherein we shoulde be occupied: The Nation most cumbryng in these poyntes, touchyng the open phrase, shoulde not be blamed: but for the close lyse scattered through all these sayinges, the Scripture blameth for dulnesse of hearyng touchyng Christ, for his person and his office. For the whole worlde by lesse of Millions, dayly finde this a great secrete: how God was manifested in the flesshe, was iustified in the spirite, was seene of Angelles, was preached in the world, was beleeued of nations, was taken vp in glory. The *Turkes*, *Iewes*, and all other Infidelles, they heare this: but they heare these poyntes dully. Though in the two thousande yeares of *Esay*, no expressed sayinges for Religion, to continue are written, but for these poyntes, of the Seede that shoulde ouercome the Serpent: and of the blessed God of *Sem*. By neglect of the first, came impietie in all kindes, and thereupon the Flood. The flouryng of Semes blessing beyng Babel, to make a Shem of Name: and that beyng the Name of Languages. Before Abraham and Moses, this was a deepe poynt. And after in expressed wordes, it is the ende of the Law. For Moses *Leu.* 26. describing perfect recompence of Iustice, speaketh of plenty in Corne, Vine, Peace, and such: and of the placyng of Gods Tabernacle amongst vs: (which poyntes, *Amos.* 9. *S. Luke*

Tau. Resh. Iod ad Gimel in Arithmetique make. 613. which number of letters they finde Exo. 20. for the spech of the Lord in the Law, and in memory of that haue gathered the Commaũdementes. 613. full blindly enough: omitting the article for Christe, holden in their beliefe: and appoynting no Law for beliefe in him, which was the ende of the Law.

That the words of God, for fayth in Christ, shoulde be better marked, lytle els for 2000. yeeres is written.

S. *Luk.* 1. and *Apo.* 21 turne to Christ) and neuer enclyneth towards any story in men, for performing any such things: but contrary, in the punishmentes for breaking. Moses foretelleth their story, vntyll they are in Babylon. 70. yeeres, and how they wyll confesse their sinnes, and the sinnes of their Fathers: and telleth how God will remember his Couenant with Iacob, Isaak, and Abraham: and that he brought them out of the land of Egypt. This doth Moses tell. Daniel sheweth the performance. He when the Captiuitie was ended, confesseth his sinne, and the sinne of his Fathers, and that euery curse written by Moses had taken effect from the iust God: and notwithstanding that God would remember how he brought his people from Egypt. Hereupon God doth worke for vs woonderfull thynges. He sendeth an Angel to Daniel to teach him vnderstanding: who did so, as he him selfe recordeth for more certaintie, that we shoulde take his wordes in that meanyng as he him selfe tooke them, and not be wyser then Daniel. He calleth the Prophet that gaue God holy prayse of iustice and trueth, Delight it selfe, *Chamudoth* in Hebrew, and telleth that the worde came foorth at the begynnyng of his prayer: (Now he prayed for returne to buylde Ierusalem) and from the outgoing of that worde, vnto Messias the king most holy, brynging in Iustice eternal, to ende Sacrifice, to seale vision and Prophet. 490. yeeres exactly were pared out: and thereupon *Ierusalem* shoulde be destroyed. This he tolde: but who did looke so farre to the ende of the Law?

As Moses face did shyne to such as coulde looke vpon it: so doth his doctrine shyne to such as pursue the tenour of it. Yet none can come to the ende of it, nor remoue the couerynge from their hart: but such as the Father doth turne and draw vnto the Sonne. After the Lord had long taught, lytle coulde men looke into the person of Christe. They thought him to be Iohn Baptist, Elias, Ieremy, or one of

the Prophets, but could not know the King Holy of Holy: therein they were styll dull of hearyng. Neyther coulde any of the Scribes and Phariſes aſſembled, tel how Chriſt was both Lord and Sonne of *Dauid*. Let vs come to the Apoſtles them ſelues, how skantly they knewe Chriſte: Peter doth confeſſe, that he was Chriſt the Sonne of the lyuing God: but the thunder of his power agaynſt Satan by his death, that he did not vnderſtande. For when the Lord ſayd: that he ſhoulde be killed, and ryſe agayne the thyrde day, he was not now *Symeon Bar Iona*: a ryght hearer of Ionas caſe: what ſhoulde be anſwereable to Ionas, lying in the Whales belly three dayes and three nyghtes: but ſayd, *Chos ve ſhalom*: in our phraſe, God forbid: being a Satan, a ſtumbling blocke, not conceyuing the thynges of God. Let vs conſider how dull we our ſelues are, for the worde Rocke. That worde in the Prophetes diuinity, and in the Apoſtles phraſe, and courſe of the demaunde of Chriſt, importeth God. So the *Septuagint* tranſlate the terme *ZVR*, that is Rocke, by tearme *Theos, God. And this ſentence twiſe telleth vs that playnely: there is no *Zur*, Rocke, but Iehouah. And S. Paul called Chriſt the Rocke: and our Lord ſealeth vp the Diſciples anſwere, how he him ſelfe is the moſt Holy, the Rocke: who wyll performe viſion and Prophet, by whom alwayes came forgeuenes of ſinnes. In this poynt the ſharpeſt edge wyll ſoone turne aſide. The Romiſtes do not onely there turne to Peter the name neuer beſtowed but vpon God, but do the lyke in *Gen* 3. ſaying, She (not *HE*) ſhall bruiſe the head. Though the maſculine gender be paſt all doubt in the Hebrew. Theſe deepe ſayinges they mocked, before the Flood, and at Babels worke. And when Chriſt graunted, that he was the Sonne of God: they made that the occaſion of his death. Moreouer when S. Stephen ſayd, That Ieſus of *Nazareth* woulde deſtroy that place, and alter the lawes that *Moſes* gaue: what had he then ſpoken more then

*Deu. 32, 4, 15. 18. 30. 31. and 2. Sam. 22. 1. Cor. 10 and Pſal. 8. 19. 28. 31. 62. 71. 73. 78. 89. 92. 94. 95. 144.

Gabriel

Gabriel spake, That Christ woulde destroy Citie and Sanctuarie: and finishe Sacrifice & Offering? And where it is in Moses sayd, that his lawes should continue *Le Olam*, continually: It falleth out most fitly in this cause. For *Olam* signifieth a Jubilee. Now Jubilees continued not beyonde our Lord his death: but the last fell out in the same yeere, that Holy yere, the acceptable time, when he brought vs into our Rest. For particuler declaration of that, an other tyme must be taken, and for Moses further meanyng, to be opened. For ỳ present matter touching dulnesse of hearing, it was spoken doubtles of not vnderstandyng Melchisedek representing the Sonne of God: which representation, how woulde that Nation euer haue looked for in a Chananite, whereas in Sem graunted by them to figure Christ, and in most manifest Scriptures, they woulde rather stop their eares, then heare that poynt? Thus all that is spoken of Melchisedek, shineth in Sems cause: and it can not be, that any other then alyue, shoulde be thought equall in the kinde. Sem is the honour of Kinges, for antiquity, and iustice: ended his dwelling at Salem, whence Religion sprang to our Fathers: was the worthiest Sacrificer to his God, was vnborne in the worlde now, vndead in the memory of most that saw him blesse Abraham, vndying in description of his age: besides the maner of spech before vsed, to the astonyshment of men. Sem onely coulde tell Abraham and Isaak, the storyes of Adam, from the mouth of Lamech and his father Methuselah: onely by the *Iewes* graunt agaynst the *Iewes* can be brought, a keeper of the worlde from *Tobu*, by his owne eares testimony, as knowing the law of Fayth before Abraham. Sem onely had before a promyse, wherein the learned *Iewes* woulde be dull of hearyng, and was meete to be lykened to the Sonne of God in his case then. And neuer was any King more strengthened to a Kingdome by Warriers, then Sem is by argumentes, to be Melchisedek. This I had to speake of

Melchi-

Melchisedek, styred vp first to defence by speech of a Learned mother, who taught the same, and of some was blamed. Afterwardes I wrote in fewe lynes the effect of all this, sufficient (as I supposed) to stay the vnstayed: and so I founde, that in many it tooke place. One Learned man otherwayes myndes, wrote what he thought good, to an other conclusion. His, and myne, I willingly commende to the iudgement of the Godly: that the trueth may take place to common agreement, in buyldyng the kingdome of Iustice in Peace.

FINIS.

Hebrew *Rabbines*, or *Rabbine* workes, cited in this booke for *Sem* or *Melchisedek*: whose whole workes, from *Venice*, or *Francfurt*, Studentes may haue.

1. *Aben Ezra.*
2. *Abrabbaneel.*
3. *Abraham Ben Isaak in Nauath Salom.*
4. *Abraham Zakuto* autor *Sepher Iuchasim.*
5. *Abraham Perizol.*
6. *Baal Aruch.*
7. *Baal Hatturim.*
8. *Dauid Kimchi.*
9. *Elias Mizrachi.*
10. *Isaak Ben Arama.*
11. *Leui Ben Gerson.*
12. *Menachem* vpon Moses.
13. *Midras Bereshith.*
14. *Midras Tillin.*
15. *Moses ben Maymon*, or *Rambam.*
16. *Moses ben Nachaman*, or *Ramban.*
17. *Perush Col millah Kasha*: that is, an exposition vpon euery hard worde.
18. *Salomob Iarchi.*
19. *Seder Olam Rabbah.*
20. *Symeon ben Iochai*: he is cited in the *Babylonian Talmud*: but is farre elder in *Zakuto, in Sepher Iuchasin*: as of S. *Pauls* age.
21. *Talmud Babylonia*, printed at *Basil*: and from *Sucha, Nedarin, Sanedrin.*
22. *Tanchumah.*

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